

THE
CHRISTIAN EXPOSITOR:
BEING A
BRIEF EXPLANATION
OF THE
NEW TESTAMENT,
WHEREBY

The HOLY SCRIPTURES are rendered easy to be
understood by the meanest Capacity.

Designed for the USE of FAMILIES.

By the Rev. JAMES ASHTON.

Search the Scriptures, for they are they which testify of me.
John, ch. v. 39.

*If any provide not for his own, especially for those of his own house,
he hath denied the faith, and is worse than an infidel.*
I Tim. ch. v. 8.

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Though many learned men have employed their pens in elucidating the Sacred Writings, yet their notes have been either so prolix, and their criticisms so numerous, that exceeding the text itself, they have swelled both the work and the purchase above the reach of the generality of mankind: The Author therefore of this short explanation, has laboured to clear every passage of its difficulty, and render the reading of the Holy Scriptures easy and familiar to the most unlearned reader, and make it an easy purchase to every pious and well-disposed Christian.

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P R E F A C E.

THE chief design of publishing this Explication of the New Testament, was to assist those who are religiously inclined to read the Holy Scriptures with understanding, pleasure, and profit, as well as to enable every well-disposed Christian to purchase at an easy price, an Exposition of the Sacred Writings for the use of their families. It is the duty of every master of a family to see that his household be brought up in the nurture and admonition of the Lord, wherefore he should use all possible care that the glorious light of the gospel be not hid from them, which cannot be more effectually performed, than by putting into their hand some short plain Exposition of the Holy Scriptures, which alone are able to make them wise unto salvation. Were our dependants nothing but material bodies, formed only for this world, and without any concern with a future, our duty would be fulfilled in providing for them bodily sustenance: but since they are endowed with immortal souls, and are deeply interested in a future state, it will be found to be incumbent on us to provide for their immortal spirits, as well as for their perishable bodies. A few moments reflection will fully convince every rational man of the necessity of this duty, inasmuch as an immortal spirit excels in worth and dignity a machine of animated clay, and the interests of a life of endless duration exceeds the short and uncertain possession of this transitory world. It is therefore to be devoutly wish'd that all masters of families would make conscience of this duty, and use their endeavours to cultivate in the minds of their dependants a due sense of religion, by putting into their hands such books as will lead them to the knowledge of God, and point out to them the way that leadeth to everlasting salvation.

P R E F A C E.

It is from an earnest desire of being extensively useful in promoting the future bliss and happiness of his fellow-creatures, that the author of these sheets has used his honest endeavours of assisting his brethren to search the scriptures with delight and profit, by elucidating the Sacred Text in the easiest and plainest manner ; which, together with the easiness of the purchase, he humbly hopes will recommend it to all corporated companies, as a proper present to youth when bound out apprentices ; and from godfathers and godmothers to their godchildren ; also as a suitable present to young people at this approaching holy season, when the blessed Jesus for us men, and for our salvation, left the bosom of his heavenly father, and became incarnate, taking upon him our nature, that he might draw many souls unto righteousness and life eternal.

This will be in some measure walking in the footsteps of our blessed Lord and Saviour, who went about doing good to the souls of all mankind. This is a duty we owe to God, our neighbour, and ourselves, and will not fail of bringing down a blessing on us in this world, and a never-fading reward of bliss and glory in the world to come ; for as Solomon has well observed, *The fruit of the righteous is a tree of life, and he that winneth souls is wise.*

A R G U M E N T.

The word *Gospel* signifies, in the Greek, joyful news : Here it is particularly used for the history of Jesus Christ, who left the bosom of his Heavenly Father, and came down amongst men to tell them the joyful news of their deliverance from Sin and Satan, and to shew them the way of reconciliation with God. The word *Evangelist* signifies, according to Saint Paul, a preacher of the Gospel, and a promulgator of the word of God to the people ; but it is only ascribed to Matthew, Mark, Luke, and John ; because they were set apart by God himself, to write the Gospel and history of the life and actions of Jesus Christ, according to divine inspiration, the Holy Spirit directing their thoughts, and guiding their expressions.

The first of these four Evangelists is Saint Matthew, who, from a publican, i. e. a tax-gatherer, became an Apostle, and as Saint James relates, wrote his Gospel at Jerusalem. He did not write it in Greek, but in Hebrew, as Eusebeus asserts in his history.

The chief care of this Evangelist, according to the observation of Saint Augustin, has been to deliver to us the royal genealogy of Jesus Christ, his life, miracles, parables, and the history of his passion. For this reason he writes not in so exalted

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exalted a style as Saint John, who frequently enters into the mystery of the Holy Trinity, and divinity of Jesus Christ; but his writings were more generally adapted to the minds of the faithful, as he gives us a more particular and exact relation of the actions and instructions of our Lord and Master, in which he has in some sort tempered and blended together divine wisdom and majesty, thereby rendering the example of his life more imitable by us, and the better adapted to human weakness. It is uncertain at what time Saint Matthew wrote his gospel, but it is supposed to be about seven or eight years after the death of Christ.

T H E
G O S P E L
ACCORDING TO
S. M A T T H E W.

C H A P. I.

The genealogy of Christ.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. [Generation---i. e. Of the Ancestors, by the father's side, from whom Christ is descended.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Pharez and Zara of Thamar; and Pharez begat Esrom; and Esrom begot Aram; [Thamar---With whom her father-in-law, Judah, committed incest. Gen. 38. chap. 12. This dishonour was an initiation of Christ's abasement.

4 And Aram begat Aminidab; and Aminidab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; [Ruth---Came of Moab, whom Lot begat of his own daughter.

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Afa;

8 And Afa begat Josaphat: and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ. [Christ.---i. e. Anointed.

17 So all the generations from Abraham to David, are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Ghost. [Espoused i. e. Contracted or promised.

19 Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. [A just man---Unwilling to live with one of a stained chastity.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. [Thought on these things---viz. How he should act.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. [Jesus.---viz. A Saviour.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us;) [God with us---i. e. God dwelling in our nature.

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS,

C H A P. II.

1 *The wise men of the east.* 16 *Herod's cruelty.* 19 *His death.*

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. [His star---*Having notice perhaps of Balaam's prophecy. Numb. chap. xxiv. v. 17. And seeing an uncommon bright meteor, they judged it to be a sign of the Messiah's birth.*

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. [And all Jerusalem, &c. ---*Because he had put to death many on groundless suspicions.*

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem in the land of Judea, art not the least among the princes of Judea: for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. [Worship him.---*Cloaking his wicked intent under the mask of respect.*

9 When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy. [Great joy---*A joy beyond expression.*

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way. [Warned---*viz. By divine revelation.*

13 And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt: [Departed---*This happened after Mary's purification.* Luke, chap. 2, v. 39.]

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for *they are dead* which sought the young child's life. [They are dead---viz. Antaper and Herod his father.]

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a *Nazarene.* [Nazarene---i. e. Holy and consecrated to God.]

C H A P. III.

The preaching of John the Baptist.

IN those days came John the Baptist, preaching in the wilderness of Judea, [In those days---viz. In the 25th year of Tiberius, Christ being about thirty years old. [Wilderness---viz. a part of Judea thinly inhabited.]

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For *this is he* that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the

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way of the Lord, make his paths straight: [This is he.---viz. *John the Baptist*.]

4 And the same John had his raiment of camels hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins. [Confessing.---viz. *With compunction, shame, and remorse*.]

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O ye generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance: [Meet---viz. *Such fruits as shall shew your repentance to be sincere*.]

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewed down, and cast into the fire. [Now, &c. viz. *From henceforth God will not use such long suffering as he has hitherto done*.]

11 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge the floor; and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. [To be baptized---*Not through any necessity he had of baptism, but to recommend the use of the Sacrament to believers*.]

14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him: [It becometh us---*Obedience to God in all things, is to be observed by me and mine, after my example*.]

16 And Jesus, when he was baptized; went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

C H A P. IV.

1 Christ's fasting and temptation. 18 Peter, &c. called.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. [Of the spirit—viz. By a vehement motion of the Holy Ghost.

2 And when he had fasted forty days and forty nights, he was afterwards an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. [Bread---Signifying, if you cannot supply your necessities by some miracle, you cannot be the Son of God.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple. [A pinnacle---viz. The edge of the roof.

6 And faith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; [Sheweth him---viz. by some illusion or false vision.

9 And faith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee; [He departed---viz. To exercise his office of teaching publickly.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nepthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nepthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness, saw great light ; and to them which sat in the region and shadow of death, light is sprang up. [In darkness---*Defstitute of the saving knowledge of the Gospel.*

17 ¶ From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand. [Kingdom of heaven---viz. *The gift of salvation to sinners.*]

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers.

19 And he faith unto them, Follow me, and I will make you *fishers of men.* [Fishers of men---viz. *Instruments of drawing sinners to salvation.*]

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatick, and those that had the palsey ; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

C H A P. V.

Who are the blessed.

A ND seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him :

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit ; for their's is the kingdom of heaven. [Poor in spirit---viz. *The humble and meek-hearted.*]

4 Blessed are they that mourn ; for they shall be comforted. [Mourn---i. e. *Have a lively sorrow for their sins.*]

5 Blessed are the meek ; for they shall inherit the earth. [Meek---i. e. *who meditate no revenge.*]

6 Blessed are they which do hunger and thirst after righteousness : for they shall be filled. [Hunger and thirst---i. e. *Are sensible of the want of it, and desire to have it.*]

7 Blessed are the merciful; for they shall obtain mercy. [The merciful---i. e. Those who esteem others afflictions as their own.]

8 Blessed are the pure in heart: for they shall see God. [The pure in heart---i. e. Not defiled with the love of sin.]

9 Blessed are the peace-makers: for they shall be called the children of God. [The children of God---viz. Because he is the God of peace.]

10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. [Righteousness sake---viz. In God's cause.]

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice; and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost its favour, wherewith shall it be salted? it is thericeforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Your light---Good works, religious demeanor, &c.]

17 ¶ Think not that I am come to destroy the law; or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven. [Teach men so:---Either by doctrine or practice.]

20 For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes, and Pharisees, ye shall in no case enter into the kingdom of heaven. [The righteousness of the Scribes---Which consisted only in outward ceremonies.]

21 ¶ Ye have heard, that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger

of the council : but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ;

24 Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

28 But I say unto you, That whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart. [Already---*i. e.* His soul is defiled thereby.]

29 And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce.

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

34 But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne :

35 Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black :

37 But let your communication be Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil. [Yea, yea—*i. e.* Deliver your words by plain truth, not unlawful oaths.]

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

39 But I say unto you, That ye *resist not evil*: but whosoever shall smite thee on the right cheek, turn to him the other also. [Resist not evil—*i. e.* Do not require evil by evil.]

40 And if any man will *sue thee at the law*, and take away thy coat, let him have *thy cloke also*. [Sue thee at the law—*i. e.* Use no interchangeable fraud.]

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ;

45 *That ye may be* the children of your father which *is* in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. [That ye may be—viz. Imitating God's natural goodness.]

46 For if you love them which love you, what reward have ye ? do not even the publicans the same ?

47 And if you salute your brethren only, what do ye more than others ? do not even the publicans so ?

48 Be ye therefore *perfect*, even as your Father which is in heaven is perfect. [Perfect—*i. e.* Endeavour to attain perfection.]

C H A P. VI.

1 *Of alms-giving and prayer. 24 God and mammon.*

TAKE heed that you do not your *alms* before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. [Alms—viz. Every good work, especially charity.]

2 Therefore when thou doest *thine alms*, do not *sound a trumpet* before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. [Sound a trumpet—viz. To procure *praise of men*.]

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret : and thy father which feeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 *Thy Kingdom come.* Thy will be done in earth, as *it is* in heaven. [Thy Kingdom come—*i. e.* Establish thy sons spiritual Kingdom in the world.]

11 Give us this day our *daily bread*. [Daily bread—*viz.* All things needful.]

12 And forgive us *our debts*, as we forgive our debtors. [Our debts—*viz.* Our offences against thee.]

13 And *lead us not* into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. [Lead us not—*Suppress in us all inclinations to evil.*]

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they *disfigure* their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. [Disfigure—*viz.* They used art to make themselves look pale.]

17 But thou, when thou fastest, anoint thine head, and wash thy face; [Anoint—*i. e.* Make no outward shew of fasting.]

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be *single*, thy whole body shall be full of light. [Single—*i. e.* Pure and clear.]

23 But if thine eye be *evil*, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! [Evil—*i. e.* Dim and cloudy.]

24 ¶ No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take *no thought* for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment. [No thought—*i. e.* No immediate care.]

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27 Which of you by taking thought can add one cubit unto his stature ?

28 And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin ;

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these,

30 Wherefore, if God so clothe the grefs of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

31 Therefore take no thought, saying, What shall we eat ? or, What shall ye drink ? or, Wherewithal shall we be clothed ?

32 (For after all these things do the *Gentiles seek* :) for your heavenly Father knoweth that ye have need of all these things, [Gentiles seek—*i. e.* With anxious care.]

33 But seek ye *first* the kingdom of God, and his righteousness, and all these things shall be added unto you. [First—*i. e.* Above all other things.]

34 Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself : Sufficient unto the day is the evil thereof.

C H A P. VII.

1 *Rash judgment reproved.* 15 *Beware of false prophets.*

JUDGE not, that ye be not judged. [Judge not—*i. e.* Evil or unrighteous judgment.]

2 For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? [Beholdest thou—*i. e.* So curiously inspectest into the faults of others.]

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and, behold, a beam is in thine own eye ?

5 Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye pearls before swine, lest they trample them under their feet, and turn again and rend you. [That which is holy.—*i. e.* The holy word and ordinances are not to be offered to hardened reprobates, lest you provoke them to blasphemy.]

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 And what man is there of you, who if his son ask bread, will he give him a stone? [What man, &c.—*To shew we should ask only good gifts of God, and if we do not receive them, then to judge what we have asked would not be beneficial to us.*]

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in therewith: [Many—*i. e.* The generality not being willing to be tied down by the strait rules of the gospel.]

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's cloathing, but inwardly they are ravenous wolves. [Sheep's cloathing—*i. e.* Making fair pretences to strictness in religion.]

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them. [By their fruit—*i. e.* By their lives and actions.]

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [In that day—viz. The day of judgment. [Prophecy—*i. e.* Taught thy doctrine.]

23 And then will I profess unto them, *I never knew you*: depart from me, ye that work iniquity. [Never knew you—*i. e.* Did never approve of you as my true servants.]

24 ¶ Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. [Upon a rock—*viz.* A sure foundation.]

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.

27 And the rain descended, and the *floods* came, and the *winds* blew, and beat upon that house; and it fell, and great was the fall of it. [Floods, winds—*Persecutions came.*]

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

C H A P. VIII.

Christ's miracles.

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord if thou wilt thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priests, and offer the gift that Moses commanded for a testimony unto them. [Tell no man—*The reason of this prohibition seems to be, that Christ would have men look to his doctrine rather than to his miracles.*]

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. [A man—*Thou art a God; I a subject; Thou supreme Lord: how much more then shall thy command be fulfilled,*]

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, That *many* shall come from the east and west, and shall set down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. [Many—*i. e.* Of the Gentiles, such as the centurion was.]

12 But *the children of the kingdom* shall be cast out into utter darkness: there shall be weeping and gnashing of teeth. [The Children—*i. e.* The Jews.]

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick. [His word—*His mere command.*]

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, *The foxes have holes*, and the birds of the air *have nests*, but the son of man hath not where to lay *his head*. [The foxes have holes, &c.—But I have no settled habitation.]

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. [Bury—*i. e.* Assist him in his extreme old age, till he dies.]

22 But Jesus said unto him, *Follow me*; and let the dead bury their dead. [Follow me—*i. e.* Let your duty to God be preferred to your duty towards men.]

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time. [To torment us—viz. To abridge us the small liberty we have.

30 And there was a good way off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. [They besought him—Esteeming their temporal loss greater than any spiritual advantage they could receive.

C H A P IX.

2 Christ cureth the palsy. 9 Matthew called. 20 The bloody issue healed. 25 The ruler's daughter raised.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. [Thy sins—As if he had said, Sins are the cause of thy disease.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier? to say, Thy sins be forgiven thee; or to say, Arise and walk.

6 But that you may know that *the Son of man* hath power on earth to forgive sins, (then saith he to the sick of the palsey) Arise, take up thy bed, and go unto thirte house: [The Son of man—*viz.* *He whom you so much undervalue.*]

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power *unto men*: [Unto men—*Not knowing he was the Son of God.*]

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass as Jesus sat at meat in the house, behold, many publicans and *sinners* came and sat down with him and his disciples. [*Sinners—viz. Men of reprobate life.*]

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth; I will have mercy, and not sacrifice: for I am not come to call the *righteous*, but sinners to repentance. [*Righteous—viz. Such as are conceited of their own goodness.*]

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bride-groom is with them? but the days will come when the bride-groom shall be taken from them, and then shall they fast. [Of the bride-chamber—*i. e.* *The bride-groom's most intimate friends.*]

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into *old bottles*: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. [*Old bottles—In those days, wine was kept in leathern bottles.*]

18 ¶ While he spake these things unto them, behold, there came a certain ruler and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And (behold, a woman which was diseased, with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, if I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort ; thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise. [Minstrels—*People who play'd mournful tunes at funerals.*]

24 He said unto them, give place ; for the maid is *not dead, but sleepeth.* And they laughed him to scorn. [Not dead, but sleepeth—*i. e. She is dead to you, but asleep only to me.*]

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou son of David, have mercy on us.*

28 And when he was come into the house, the blind men came to him : and Jesus faith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord. [To do this—*i. e. To restore your Sight.*]

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened ; and Jesus straitly charged them, saying, see that no man know it.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought unto him a dumb man possessed with a devil.

33 And when the devil was cast out the dumb spake : and the multitude marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils. [Through the prince, &c.—*i. e. By magic arts.*]

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. [Moved with compassion—*i. e. Not at the fatigue they endured by following him, but at the desire they had of hearing God's word.*]

37 Then faith he unto his disciples, The harvest truly is plenteous, but the labourers are few. [Harvest plenteous—*i. e. Many desirous of hearing the Word of God.*—[Labourers few—*i. e. No more preachers of it but myself.*]

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

The twelve Apostles sent to preach.

AND when he had called unto him his twelve disciples, he gave them *power against unclean spirits to cast them out, and to heal all manner of sicknesses, and all manner of diseases.* [Power.—viz. *To work miracles for the establishing of the Gospel.*]

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; [Publican—i. e. *A tax-gatherer.*]

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: [Samaritans—*People who mix'd with Pagans.*]

6 But go rather to the *lost sheep* of the house of Israel. [Lost Sheep—viz. *Ignorant Jews.*]

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. [Freely give—i. e. Preach the Gospel without expecting any wages.]

9 Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves. (For the workman is worthy of his meat.)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide 'till ye go thence.

12 And when ye come into an house, salute it. [Salute it—i. e. *Saying peace and prosperity be to it.*]

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words; when ye depart out of that house, or city, shake off the dust of your feet. [Shake off—viz. *To shew you will have no communion with them.*]

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore *wise as serpents, and harmless as doves.* [Wise as

serpents, &c.—*i. e.* Do no man hurt, and be careful they do not hurt you.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given to you in the same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents; and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you. Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? [Called—*i. e.* If they slandered and reviled.

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops. [In darkness—*viz.* In secret.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. [Confess me—Profess his belief in me.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. [A sword.—*i. e.* Dissentions and disagreements amongst men on account of their belief or disbelief of the Gospel.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. [Loveth father, &c.—i. e. *Suffers worldly advantages to prevail over his belief of the Gospel.*]

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 He that receiyeth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of *these little ones*, a cup of cold water only, in the name of a disciple, verily I say unto you, He shall in no wise lose his reward. [These little ones—*One of the ordinary members of the church, not noted for any singular quality.*]

C H A P. XI.

2 John sendeth his disciples to Christ. 20 Impenitence upbraided.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. [Commanding—i. e. *Giving instructions to his disciples.*]

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another? [Art thou he—i. e. *The Messiah.*]

4 Jesus answered and said unto them, Go and shew John again those things which you do hear and see. [And see—*For Christ wrought miracles before them.*]

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he whosoever shall not be offended in me. [Be offended—i. e. *Contemn me or my doctrine.*]

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? *A reed shaken with the wind?* [A reed, &c.—i. e. *A preacher who would tickle your ears with flowery harangues.*]

8 But what went ye out for to see? A man clothed in *soft raiment*? behold, they that wear soft clothing are in kings houses. [Soft raiment—*i. e.* Costly raiment,

9 But what went ye out for to see? A prophet? yea, I say unto you, and *more than a prophet*. [More than a prophet—*The prophets foretold the advent of Christ, John informed them he was now come.*

10 For this is *he of whom* it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily, I say unto you, Among them that are born of women, there hath not risen *a greater* than John the Baptist; notwithstanding, he that is least in the kingdom of heaven, is greater than he. [A greater—*Either in dignity of office, or clearness of doctrine.*

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force. [Violent—*Those who strive earnest for salvation.*

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is *Elias which was for to come.* [Elias which was for to come—*Foretold by Malachi, chap. iv. 5.*

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is *like unto children* sitting in the markets, and calling unto their fellows, [Like unto children—*Christ likens them to wayward children whom nothing could please.*

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came *neither eating nor drinking*, and they say, He hath a devil. [Neither eating nor drinking—*i. e.* Taking no care for the necessities of life.

19 The Son of man came eating and drinking, and they say, Behold, a man, gluttonous, and a wine-hibber, a friend of publicans and sinners. But wisdom is *justified* of her children, [Justified—*viz. Because good men adorn religion in their lives.*

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in *Tyre and Sidon*, they would have repented long ago in sack-cloth and ashes. [Tyre and Sidon—*Profane cities of the Canaanites.*

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise and prudent*, and hast revealed them unto babes. [Wise and prudent—viz. *Worldly wise men*.—[Babes—Humble minded men, open to instruction.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and *no man knoweth* the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. [No man knoweth, &c.—i. e. *The mystery of the Trinity*.

28 ¶ Come unto me, all ye *that labour*, and are heavy laden, and I will give you rest. [That labour—i. e. *Under a feeling of your sins*.

29 *Take my yoke upon you*, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. [Take my yoke—i. e. *Be obedient to my commands*.

30 For my yoke is easy, and my burden is light,

C H A P. XII.

2. *The Pharisees reproved.* 31. *Sinning against the Holy Ghost.*

AT that time Jesus went on the sabbath-day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. [To pluck—*According to permission by the law. Deut. xxiii, 25.*

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is *not lawful* to do upon the sabbath-day. [Not lawful—*They looked upon gathering the corn as an act of labour, and so unlawful.*

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him,

4 How he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priest?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple *prophane the sabbath*, and are blameless. [Prophane the sabbath—viz. *By killing the sacrifices, which, tho' bodily labour, is yet justifiable.*

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence, he went into their synagogue.

10 And behold, there was a man which had *his* hand withered: and they asked him, saying, Is it lawful to heal on the sabbath-

days? that they might accuse him. [To heal—*The Pharisees forbid the use of physic on the sabbath.*—[Accuse him—*As a transgressor of the law.*]

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all. [Them all—*Who had need of being healed.*]

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold, my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. [Judgment—viz. Teach mankind the way of truth and righteousness.]

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets,

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory: [Bruised reed—i. e. He will support the weak in faith.]

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand. [Jesus knew—viz. By his divine power.]

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. [By whom do your children—By which power do your exorcists do the same.]

28 But if I cast out devils by the spirit of God, then the kingdom of God is come unto you,

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is *against me*; and he that gathereth not with me, scattereth abroad. [Against me—*i. e.* Is mine enemy.]

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh *against the Holy Ghost*, it shall not be forgiven him, neither in this world, neither in the world to come. [Against the Holy Ghost—*viz.* Against his Operations.]

33 Either make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, *speak good* things! for out of the abundance of the heart the mouth speaketh. [Speak good—*Your words shew your hearts.*]

35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that man shall speak, they shall give account thereof in the day of judgment.

37 For *by thy words* thou shalt be justified, and *by thy words* thou shalt be condemned. [By thy words—*Words bearing the closest affinity to the heart..*]

38 ¶ Then certain of the Scribes and of the Pharisees answered, saying, Master, *we would see* a sign from thee. [We would see—*A demand of mere curiosity.*]

39 But he answered and said unto them, An evil and *adulterous* generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. [Adulterous—*i. e.* Disloyal in God's service.]

40 For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas *is here.*

42 The *queen of the south* shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is here.* [Queen of the south—*viz.* The Queen of Sheba.]

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself *seven* other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. [Seven—*A finite number for an indefinite.*]

46 ¶ While he yet talketh to the people, behold, his mother and his brethren stood without, desiring to speak with him. [Brethren—*i. e. His kinsmen.*]

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren [Behold, my mother, &c.—*He prefers his spiritual kinsmen to his natural.*]

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

C H A P. XIII.

Divers parables.

THE same day went Jesus out of the house, and sat by the sea-side. [The house—viz. Where he had taught.]

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he spake many things unto them *in parables*, saying, Behold, a sower went forth to sow. [In parables—*A kind of teaching much used by the Jews.*]

4 And when he sowed, some seeds fell by the way's-side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear,

10 And the disciples came, and said unto him, Why speakest thou unto them in parables. [Unto them—*Contrary to the clear manner which thou usedst towards us.*]

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. [Unto you—*And to such as love to know the truth, and desire to obey it, is given to know, &c.*]

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which faith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes; for they see: and your ears; for they hear. [They see—viz. *The Son of God to be their Saviour.*]

17 For verily I say unto you, That many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. [The word—i. e. *The Gospel.*]

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. [Is offended—viz. *At its plainness and simplicity.*]

22 He also that receiveth seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his away.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. [Fruit—*i. e.* Green ears.]

27 So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while you gather up the tares, you root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. [Until the harvest—*viz.* The consummation of all things.]

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed, is the son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. [The children—*viz.* All true believers.]

39 The enemy that sowed them, is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be at the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; [Things that offend—*viz.* All the wicked.]

42 And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls :

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world : the angels shall come forth and sever the wicked from among the just.

50 And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

51 Jesus faith *unto them*, Have ye understood all these things ? They say unto him, Yea, Lord. [Unto them—*viz.* His disciples.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works.

55 Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas.

56 And his sisters, are they not all with us ? whence then hath this *man* all these things ?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of *their* unbelief. [Their unbelief—Whereby they became unworthy his regard.

C H . A P . XIV.

2 Herod's opinion of Christ. 25 Christ walketh on the sea.

A T that time, Herod the tetrarch heard of the fame of Jesus. [Herod—*Surnamed Antaper.*

2 And said unto his servants, This is John the Baptist ; he is risen from the dead, and therefore mighty works do shew forth

themselves in him. [Mighty works—*i. e. He is a man affisted by heavenly power.*]

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. [When he would—*i. e. Was moved so to do by sudden anger.* See *Mark, chap. xix.*]

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod. [The daughter—*viz. By her former husband.*]

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities. [Apart—*To comfort his disciples for the death of John.*]

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. [Time is now past—*i. e. Too late to be in the fields.*]

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the fishes to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. [Constrained—*For they parted from him unwillingly.*]

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them walking on the sea. [Fourth watch—*i. e. About three hours before day.*]

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. [Bid me come—*Here Peter's zeal is greater than his faith.*]

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came, and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole. [Might touch—*This they drew from the miracle, ch. ix. v. xx.*]

C H A P. XV.

4 Of God's commandment. 22 The woman of Canaan. 32 Four thousand fed.

THEN came to Jesus Scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. [Of the elders—*i. e. The prelates of the Jewish Church.*]

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition ?

4 For God commanded, saying, Honour thy father and mother : and, he that curseth father or mother, let him die the death.

5. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me. [It is a gift—See Matt. xxii. 18.]

6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrine the commandments of men. [But in vain—God will not accept will-worship.]

10 ¶ And he called the multitude, and said unto them, Hear, and understand ;

11 Not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying ? [Were offended—i. e. Were disgusted at this Doctrine]

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone : they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. [Let them alone—i. e. They are unworthy of my regard.]

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding ? [Without understanding—i. e. Is what I have said so difficult that ye cannot apprehend it ?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught ?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man :

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. [Out of the heart—This being the seat of all vices.]

20 These are the things which defile a man : but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon ;

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son David ; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. [He answered her not—*The better to try her faith.*—Send her away —i. e. By granting her request.]

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she, and worshiped him, saying, Lord, help me.

26 But he answered and said, it is not meet to take the children's bread, and to cast it to the dogs. [Meet—*Just and right.*]

27 And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, *great is thy faith :* be it unto thee even as thou wilt. And her daughter was made whole from that very hour. [Great is thy faith—*Her request therefore was granted for her faith's sake, not at the suit of the Apostles.*]

29 ¶ And Jesus departed from thence, and came nigh unto the sea of Galilee ; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet ; and he healed them :

31 Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see : and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said I have compassion on the multitude, because they continue with me now three days, and have nothing to eat : and I will not send them away fasting, least they faint in the way. [Three days—*In which time they used all their provisions which they had brought with them.*]

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude ?

34 And Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled ; and they took up of the broken meat that was left, even baskets full.

38 And they that did eat, were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

C H A P. XVI.

1 *The Pharisees seek a sign. 23 Peter reproved.*

TH E Pharisees also and the Sadducees came, and tempting, desiring him that he would shew them *a sign* from heaven. [A sign—viz. *To prove himself the Messias.*]

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather:* for the sky is red.

3 And in the morning, *It will be foul weather to-day:* for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the *leaven* of the Pharisees, and of the Sadducees. [Leaven—viz. Corruption.]

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, O ye of little faith, *why reason ye among yourselves,* because ye have brought no bread? [Why reason ye—i. e. *Why are you so careful about bread?*]

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake *it not* to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some *say that thou art* John the Baptist; some Elias; and others Jeremias, or one of the prophets.

15 He said unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for *flesh and blood* hath not revealed *it* unto thee,

but my Father which is in heaven. [Flesh and blood—*i. e.* No human light or understanding.]

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. [Keys of heaven—*i. e.* Make thee steward of my Gospel.]

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou favourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me. [Deny himself—*i. e.* Not presume upon his own sense and understanding.]

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

26 For what is a man profitted, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

C H A P. XVII.

2 The transfiguration of Christ. 15 The lunatick healed.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. [Transfigured—*i. e.* The rays of his divinity darted forth and surrounded him.]

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. [It is good—*He was quite in a rapture at the sight.*]

5 While he yet spake, behold a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead. [To no man—*Not even to the residue of my disciples.*]

10 And his disciples asked him, saying, Why then say the scribes, that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the baptist. [John—*For he came, having the spirit and power of Elias.*]

14 ¶ And when they were come to the multitude, there came to him a certain man kneeling down to him and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. [O faithless—*Here he upbraids the disciples for the weakness of their faith.*]

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-

seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove ; and nothing shall be impossible unto you.

21 Howbeit, this kind, goeth not out, but by *prayer and fasting*. [By prayer, &c.—*i. e.* By a strong and persevering faith.]

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again : and they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received *tribute-money*, came to Peter, and said, Doth not your master pay tribute? [Tribute-money—See Exod. xxx. v. 13, 15.]

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free,

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them, for me and thee. [A piece of money—Value two shillings and six-pence of our money.]

C H A P. XVIII.

1 Christ teacheth humility. 21 How oft to forgive.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. [As little children—*i. e.* In humility and simplicity.]

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. [Offend—viz. In despising or rejecting him.]

7 ¶ Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh !

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into

life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. [Take heed—*He cautions against the cause of offences, viz. Self-pride and contempt of inferiors.*

11 For the Son man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones shoulde perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. [Trespass—*i. e. Either by personal offence or otherwise.*

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. [The church—*To those who are to provide for the order, peace and discipline of it.*

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. [Ye—*viz. Ye ministers and governors of the church.*

19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them. [Am I—*By my grace and spirit.*

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants,

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents [Ten thousand talents—*Or a debt he was not able to pay.*

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him *an hundred pence*: and he laid hands upon him, and took him by the throat, saying, Pay me that thou owest. [An hundred pence—*A small sum in respect of what he owed his master.*]

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all,

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. [Till he should pay—*Which must be for ever.*]

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

C H A P. XIX.

2 *Christ healeth the sick.* 23 *How to attain eternal life.*

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, *tempting him*, and saying unto him, Is it lawful for a man to put away his wife *for every cause?* [Tempting him—viz. Either to entrap or revile him.—[For every cause—i. e. *At his own will and pleasure.*]

4 And he answered and said unto them, Have ye not read, that he which made them at the begining, made them male and female?

5 And said, For this *cause* shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. [Hardness of your hearts—The jews treated their wives barbarously upon every trifling offence.]

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. [If the case—i. e. If Matrimony be so strict a bondage.—It is not good to marry—Here they discovered both a carnal and tyrannical temper.]

11 But he said unto them, All men cannot receive this saying, save they to whom it is given. [Cannot receive—i. e. Have not the gift of continency.]

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. [Rebuked them—As too troublesome.]

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence. [Laid his hands on them—viz. As token of his blessing.]

16 ¶ And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to thee poor, and thou shalt have treasure in heaven: and come and follow me. [Wilt be perfect—A reply fitted to this man's vain boast.]

22 But when the young man heard that saying, he went away sorrowful; for he had great possessions,

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that *a rich man* shall hardly enter into the kingdom of heaven. [A rich man—*viz.* *Whose heart is set on his riches.*]

24 And again I say unto you, It is *easier for a camel* to go through the eye of a needle, than for a rich man to enter into the kingdom of God. [Easier for a camel—*viz.* *A thing next to impossible.*]

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible,

27 ¶ Then answered Peter, and said unto him, Behold, we have *forsaken all*, and followed thee: what shall we have therefore? [Forsaken all—*viz.* *That which this young man would not do.*]

22 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold, and shall inherit eternal life.

30 But many that are *first*, shall be *last*; and the *last* shall be *first*. [First shall be last—*i. e.* If they do not persevere to the end.]

C H A P. XX.

1 Parable of the vineyard 30 The two blind men. 17 Christ foretelleth his passion.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. [A penny—*viz.* Seven-pence-halfpenny of our money.]

3 And he went out about the third hour, and saw others standing in the market-place. [The third hour—*viz.* after the sun was risen.]

4 And said unto them; Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. [Go ye also—*The Lord calls some sooner, some later.*

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house.

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye *evil* because I am good? Evil—*i. e.* Envious.

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death. [We go up—*Here Christ warns his disciples of what is to befall him.*

19 And shall deliver him to the Gentiles to mock and to scourge and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children, with her sons; worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, we are able. [We are—*An ignorant and presumptuous reply.*

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father, [Drink of my cup—*i. e.* The cup of tribulation,

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you ; but whosoever will be great among you, let him be your minister ;

27 And whosoever will be chief among you, let him be your servant :

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. [Ministered unto,—viz. *As a Temporal Prince.*]

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. [Rebuked them—*Perhaps for the high appellation they gave him.*]

32 And Jesus stood still, and called them, and said, What will ye that I should do unto you ?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes : and immediately their eyes received sight, and they followed him. [Followed him—*i. e. Became his disciples for the benefit they had received of him.*]

C H A P. XXI.

12 *He purgeth the temple.* 17 *Jesus goes into Bethany.*

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. [Straightway—*i. e. At the entrance of the village.*]

3 And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying.

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest. [Hosanna—*A Hebrew word, signifying prosperity.*]

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

13 And he said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priest and Scribes saw the wonderful things that he did, and the children crying in the temples and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? [Hearest thou—*Obliquely taxing Christ of ambition.*]

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. [Nothing thereon, but leaves—*See Mark xi, 13.*]

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed; and be thou cast into the sea; it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priest, and the elders of the people came unto him as he was teaching, and said, By what authority doſt thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewife will tell you by what authority I do these thing.

25 *The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? [The baptism—i. e. His preaching and ministry.—Of men—Without any calling or power from God.]*

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterwards he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. [I go, and went not—*Christ here compares the Pharisees to that son that boasted doing his father's will, but did not.*]

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is his heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto these husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? [Rejected—viz. As useless.]

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [The kingdom—i. e. The title of being his people and church.]

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

C H A P. XXII.

2 The parable of the king's son. 17 Of paying tribute money.

AND Jesus answered, and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son;

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it and went their ways, one to his farm, another to his merchandise. [To his farm—They preferred the goods of this world to heavenly and spiritual things.]

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wrath: and he sent forth his armies, and destroyed those murderers, and burned up their city. [Murderers—viz. Who slew his servants.]

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. [Go into the highways—*He foretells the calling of the Gentiles.*]

10 So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. [Bad and good—*Worthy and unworthy.*]

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: [Wedding-garment—*A common figure for the gift of regeneration.*]

12 And he said unto him, Friend, how camest thou in hither, not having a wedding-garment? and he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen. [Called—*i. e. By an outward or common call.*—Few chosen—*Those only are elected who spouse Christ's call inwardly and heartily.*]

15 ¶ Then went the Pharisees, and took council how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest, thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way. [Went their way—*Thoroughly ashamed.*]

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him. [Sadducees—*Men who believed there were neither angels nor spirits.*]

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother:

26 Likewise the second also, and the third unto the seventh.

27 And last of all the woman died also.

28 Therefore *in the resurrection*, whose wife shall she be of the seven; for they all had her. [In the resurrection—*i. e.* *In the world to come.*]

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at *his doctrine*. [At *his doctrine*—*As divine, heavenly, and full of power.*]

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them *which was* a lawyer, asked him a question, tempting him, and saying, [Tempting him—*viz.* To see if he agreed with the doctrine of the Pharisees.]

36 Master, which *is* the great commandment in the law?

37 Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, what think ye of Christ? *whose Son* is he? They say unto him, *The Son of David.* [Whose Son—*i. e.* From whom ought he to be descended?]

43 He saith unto them, How then doth David *in spirit* call him Lord, saying, [In spirit—*By prophetick revelation.*]

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth, ask him any more questions. [Answer him—*For the truth remains invincible against all oppositions.*]

3 *The Pharisees exposed. 13 Against ambition.*

THEN spake Jēsus to the multitude; and to his disciples;

2 Saying, The Scribes and the Pharisees sit in Moses' seat: [Scribes and Pharisees—*The first is the name of an office, the second the name of a sect; both teachers of the law.*]

3 All therefore whatsoever they bid you observe, *that observe and do; but do not ye after their works: For they say and do not.*

4 For they bind *heavy burdens*, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. [Heavy burdens—*viz. Counsels, directions, rules, canons, and many austeries.*]

5 But all their works they do, for to be seen of men: they make broad their *Phylacteries*, and enlarge the *borders* of their garments, [Phylacteries—*Labels of parchment, on which were written the ten commandments. See Deut: vi, 8.—[Borders—See Num. xxv. 37, 38.*]

6 And love the uppermost rooms at feast, and the chief seats in the synagogues.

7 And greetings in the markets, and to be called of men, *Rabbi, Rabbi.* [Rabbi—*i. e. Master, a term of respect, signifying doctor.*]

8 But be not ye called Rabbi: for one is your Master, *even Christ; and all ye are brethren.*

9 And call no man your Father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called masters: for one is your master, *even Christ.*

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, Scribes and Pharisees, hypocrites! for ye *shut up* the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. [Shut up—*Namely by your false doctrines and example.*]

14 Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. [Devour—*viz. By persuading them to give to the treasury of the temple more than they can afford.*]

15 Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one *proselyte*, and when he is made, ye make him two-fold more the child of hell than yourselves. [Proselyte—*Not for the honour of God but to have his conscience and purse within your power.*]

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor !

17 Ye fools, and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ?

18 And whosoever shall swear by the altar, it is *nothing* ; but whosoever sweareth by the gift that is upon it, he is guilty. [Nothing—viz. *In comparison of the other.*]

19 Ye fools, and blind : for whether is greater, the gift, or the altar that sanctifieth the gift ?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And who so shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, Scribes and Pharisees, hypocrites ! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith : these ought ye to have done, and not leave the other undone. [Mint and cummin—*Thro' an affection of greater devotion.*]

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. [Make clean—*Ye desire to appear holy before men.*]

26 Thou blind Pharisee cleanse first that *which is within* the cup and platter, that the outside of them may be clean also. [Within—i. e. *Have a pure heart and a right spirit.*]

27 Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead *mens* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. [Build, &c.—*But esteem not their doctrines.*]

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of you fathers. [Fill ye up—i. e. *Continue like them to persecute my servants, that the judgment of God may gush out upon you.*]

33 *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*

34 ¶ Wherefore behold, I send unto you *prophets*, and *wise-men*, and *scribes*, and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: [Prophets—*i. e.* Ministers of the Gospel.]

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold *your house* is left unto you desolate. [Your house—*i. e.* God will shortly forsake the city and temple.]

39 For I say unto you, *Ye shall not see me henceforth, till ye shall say*, Blessed is he that cometh in the name of the Lord. [Ye shall not see me—*My bodily presence will shortly be taken from you.*]

C H A P. XXIV.

2 *The destruction of the temple foretold. 36 Christ's coming to judgment.*

AND Jesus went out, and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. [Thrown down—The destruction of the temple happened under the reign of Vespasian the Roman Emperor.]

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many. [In my name—viz. *Usurping my titles and dignity.*]

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and *ye shall be hated* of all nations for my name's sake, [Ye shall be hated—*As if ye were the causers of these evils.*]

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many,

12 And because iniquity shall abound, the love of many shall wax cold. [Wax cold—*Both towards God and man.*]

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.

15 When ye therefore shall see *the abomination of desolation*, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) [The abomination of desolation—*The Roman army with their military ensigns fix'd at the porch of the Temple.*]

16 Then let them which be in Judea flee into the mountains.

17 Let him which is on the house-top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his clothes. [V. 16, 17, 18—*Let every one save himself as he can.*]

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day. [On the sabbath-day—*That being a day of rest.*]

21 For then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be.

22 And except *those days* should be shortened, there should no flesh be saved: but for the elect's sake *those days* shall be shortened. [*Those days—i. e. The time of the persecution were not moderated by the providence of God.*]

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of these days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. [Immediately—*In a certain season, a thousand years with God being but as one day.*]

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. [It is near—viz. *The day of judgment.*]

34 Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark,

39 And knew not until the flood came and took them all away ; so shall also the coming of the Son of man be.

40 Then shall two be in the field ; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill ; the one shall be taken, and the other left.

42 Watch therefore : for ye know not what hour your Lord doth come. [Watch—*Be constantly prepared for my coming.*]

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But, and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth,

C H A P. XXV.

1 *The parable of the ten virgins.* 31 *Last judgment described.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them. [Lamps—*By lamps are meant an outward profession of holiness.*

4 But the wise took oil in their vessels with their lamps. [Oil—*By this we are to understand faith and repentance.*

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. [At midnight—viz. A time they did not expect him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Giye us of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. [Not so—*Every one being to be saved by his own faith and not by that of others.*

10 And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not. [I know you not—*i. e. I disclaim you as belonging to me.*

13 Watch therefore, for ye know neither the day nor the hour, wherein the son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability: and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money. [Hid his lord's money—*By this is meant such men as do not employ those gifts God has bestowed on them.*]

19 After a long time, the lord of those servants cometh and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliverest unto me five talents, behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou *into the joy of thy lord.* [In-to the joy—viz. Everlasting happiness.]

22 He also that had received two talents, came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is thine.*

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the ex-changers, and *then at my coming I should have received mine own with usury.*

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. [Outer darkness:—i. e. *He shall be shut out of the Kingdom of heaven.*]

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the *sheep* on his right hand, but the *goats* on the left. [Sheep—i. e. *The elect*—[Goats—*Reprobates*.]

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: [For I was, &c—*Not that works are indeed the cause of salvation, but as they are the fruits of a lively faith in Christ.*]

36 Naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord when saw we thee an hungered, and fed thee? or thirsty and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it unto me.* [Unto me—i. e. *For my sake.*]

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels;

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment, but the righteous into life eternal.

C H A P. XXVI.

¶ 14 *Conspiracy against Christ. 47 He is betrayed. 69 Peter denieth him.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the *feast of the passover*, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, [Assembled together—*This council consisted of seventy judges besides the high priest and the chief magistrate.*]

4 And consulted that they might take Jesus by subtlety, and kill him. [By subtlety—*i. e. Privately entrap him.*]

5 But they said, Not on the *feast-day*, least there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat at meat. [Poured it on his head—*viz. To honour him according to the custom of those times.*]

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? [His disciples—*This is principally referred to Judas, as the author of this murmuring. See John chap. xii. ver. 4.*]

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, *Why trouble ye the woman?* for she hath wrought a good work upon me. [Why trouble—*i. e. Why do you condemn her kind offices towards me.*]

11 For ye have the poor always with you; but me ye have not always. [Always—*i. e. You have always opportunities to relieve them.*]

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for *thirty pieces of silver.* [Thirty pieces of silver—*i. e. About 3L 15s. of our money, the price of a common slave.*]

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? [The first day—viz. The fourteenth day of the first Month. See Exod. chap. xii. ver. 18.

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the paslover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man, if he had not been born. [Goeth—This to his death.

25 Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said. [Thou hast said—i. e. You have named the person.

26 ¶ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. [Blessed it—Begging the usual blessing before meals.—Brake it—in token of the breaking of his own body.—My body—viz. My flesh. See John, chap. vi. ver. 53. 54.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament which is shed for many for the remission of sins. [New testament—viz. The gospel.—Is shed—i. e. Will shortly be shed.

29 But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. [Will I never—This he spoke through a vain presumption of self-sufficiency.

34 Jesus said unto him, Verily I say unto thee, That this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called *Gethsemane*, and saith unto the disciples, Sit ye here, while I go and pray yonder. [Gethsemane—*A part of the mount of Olives.*]

37 And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me [Watch—i. e. Be witness of my sufferings.]

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: *the spirit indeed is willing, but the flesh is weak.* [The spirit—i. e. The operations of the holy spirit is fervent and vigorous.]

42 He went away the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. [O my Father—*The extremity of his passion, enforcing this prayer.*]

43 And he came and found them asleep again: for their eyes were heavy. [Were heavy—*Not so much with sleep, as grief.* See Luke, chap. xxii. ver. 45.]

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now; and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. [Sleep on—i. e. If you can, ironically.]

46 Rise, let us be going, behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people. [Staves—i. e. Clubs and other offensive weapons.]

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 and forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come?

Then came they and laid hands on Jesus, and took him. [Friend—*An ironical upbraiding for his ingratitude.*

51 And behold, one of them, which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. [One of them—viz. Peter. See John, chap. xviii. ver. 10.]

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? [Twelve legions—*A legion is about six thousand.*]

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitude, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. [Was done—viz. *By the decree of the Almighty.*]

57 And they that had laid hold on Jesus, led him to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death; [False witness—*This shews he died for our sins, not his own.*]

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses. [Found none—*Because they did not agree in their depositions.*]

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God. [Held his peace—viz. *Bearing their calumnies patiently.*]

64 Jesus faith unto him, Thou hast said; nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witness? Behold, now ye have heard his blasphemy. [Rent—*To shew his resentment against so great a blasphemy.*]

66 What think ye? They answered and said, he is guilty of death.

67 Then did they *spit in his face*, and buffeted him; and others smote him with the palms of their hands, [Spit in his face—*As it were in detestation of him.*]

68 Saying, Prophecy unto us, thou Christ; Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest. [But he denied—*This may teach us not to depend on our own abilities.*]

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and faith to Peter, Surely thou also art one of them; for thy speech bewrayeth thee? [Bewrayeth thee—*i. e. The Galilean accent betrays thee.*]

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. [To curse—*i. e. To renounce his master by imprecations upon himself.*]

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. [Wept bitterly—*i. e. He was powerfully, and to the life affected with repentance.*]

C H A P. XXVII

2 Christ delivered to Pilate. 35 Christ's crucifixion.

WHEN the morning was come, all the chief priests and elders of the people took council against Jesus to put him to death. [To put him to death—*i. e. To conclude of the manner of his death.*]

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. [Delivered him—*The Jews had power of examining criminals of their own nation.*]

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, [Repented himself—*viz. Having the stings of a wounded conscience, but without love of goodness, conversion to faith, or hope in God's mercy.*]

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took council, and bought with them the potter's field, to bury strangers in. [Strangers—*i. e. Heathens.*]

8 Wherefore that field was called, The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potters field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. [Thou sayest—*A kind of assent to what another advanceth.*]

12 And when he was accused of the chief priests and elders, He answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, insomuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. [At that feast—*viz. The passover.*]

16 And they had then a noteable prisoner, called Barrabas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barrabas, or Jesus, which is called Christ.

18 (For he knew that for envy they had delivered him.)

19 ¶ When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barrabas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barrabas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, let him be crucified.

23 And the governor said, Why what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it. [He took water—*An empty ceremony to shew his dissent from his sentence.*

25 Then answered all the people and said, His blood be on us, and on our children. [His blood &c.—*By which they took the guilt and punishment thereof upon themselves.*

26 Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews ! [A reed—*In stead of a scepter.*

30 And they spit upon him, and took the reed; and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 ¶ And as they came out; they found a man of Cyrene, Simon by name : him they compelled to bear his cross. [To bear—*Malefactors carried their own cross to the place of execution, but Jesus being too faint, Simon was compelled to assist him.*

33 And when they were come to a place called Golgotha, that is to say, a place of a skull, [Of a skull—*By reason of the number of bones of executed persons.*

34 ¶ They gave him vinegar to drink, mingled with gall : and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. [Casting lots—*i. e. For the coat without seam.*

36 And sitting down, they watched him there.

37 And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him : one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and build-est it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him.

43 *He trusted in God; let him deliver him now if he will have him:* for he said, I am the Son of God. [He trusted—*A temptation to try to bring to despair.*]

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from *the sixth hour* there was darkness over all the land unto the ninth hour. [The sixth hour—*Which was at noon.*]

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, this man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had *cried again with a loud voice*, yielded up the ghost. [Cried—See Luke, chap. xxiii. ver. 46.—John chap. xix. ver. 30.]

51. And behold, *the veil of the temple was rent in twain, from the top to the bottom;* and the earth did quake, and the rocks rent. [The veil—*Which separated the holy place from the most holy.*]

52 And the graves were opened; and many bodies of the saints which *slept*, arose, [Slept—*i. e. Were dead in hopes of a resurrection.*]

53 And came out of the graves after his resurrection, and went into the *holy city*, and appeared unto many. [Holy city *i. e. Jerusalem.*]

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

55 And many women were there, (beholding afar off,) which followed Jesus from Galilee, ministering unto him: [Which followed—*As well to hear his doctrine, as to minister unto him of their goods.*]

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 When the even was come, there came *a rich man* of Arimathea, named Joseph, who also himself was Jesus' disciple: [*A rich man—And therefore it was more dangerous to appear as a disciple of his.*]

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of preparation, the chief priests and pharisees came together unto Pilate, [Preparation—viz. *The day before the sabbath or solemn feast.*]

63 Saying, Sir, we remember that the deceiver said, while he was yet alive, *after three days I will rise again.* [After three days—i. e. *On the third day.*]

64 Command therefore that the sepulchre be made sure until the third day, least his disciples come by night, and steal him away, and say unto the people, He is risen from the dead, so the last error shall be worse than the first.

65 Pilate said unto them, Ye have *a watch:* go your way, make it as sure as ye can. [A watch—viz. *Of Roman soldiers.*]

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch. [Sepulchre sure—i. e. *Secure from any ones stealing the body.*]

C H A P. XXVIII.

His resurrection. 19 *He commands his disciples to teach and baptize all nations.*

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. [The first day—viz. *The next day after the Jewish sabbath.*—The other Mary—i. e. *Mary the mother of James and Joses.* See *Mark. chap. xvi. ver. 1.*]

2 And behold, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. [There was—Namely, while they were on their way thither.]

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men. [Did shake—*Unbelievers are terrified, Believers are comforted at the presence of God or his ministers.*]

5 And the angel answered and said unto the woman, Fear not: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples, that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you. [I have told—Therefore you may be assured that it is true.

8 And they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me. [My brethren,—Words of great kindness, considering they had so lately left him in his distress.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken council, they gave large money unto the soldiers, [Large money —i. e. Bribed them highly.

13 Saying, Say ye, His disciples came by night, and stole him away while we slept. [While we slept—Observe here, the absurdity and impossibility: That they should all be asleep at the same time, and if asleep, how could they discover the disciples stealing away the body?

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. [Commonly reported—This was a principal judgement of God, whereby the Jews became so much the more blind and hardened.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. [Mountain—From whence he returned to Jerusalem.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. [All power is given unto me—viz. In quality of mediator.

19 Go ye therefore, and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost. [All nations—Indifferently without any distinction of Jews or Gentiles.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. [I am—Not in corporal presence, but in presence of my Godhead, Spirit and Virtue—With you—And with all the true members of my church.

The Gospel according to S. MARK.

A R G U M E N T.

This Evangelist, according to the opinion of the greatest part of ancients and moderns, was the disciple to S. Peter. It is also thought he was of the number of the seventy disciples, before he put himself in the retinue of the chief of the Apostles. His Gospel is the only book he has left behind him, which was written at the intreaty of the converts at Rome; who not content to have heard Peter preach, pressed his disciple, S. Mark, to commit to writing what he had delivered to them, which he performed with the greatest exactness and fidelity; which S. Peter having perused, ratified with his authority, and commanded to be publicly read in their religious assemblies. S. Mark is remarkable for his brevity, and in many things doth, as it were, abbreviate S. Matthew; yet not without some differences, which may serve for explanations of the former Gospel of S. Matthew: His great impartiality in his relations, appears in that he was so far from concealing the shameful lapse and denial of his master, S. Peter, that he sets it down with some particular circumstances and aggravations, which the other Evangelists take no notice of. He preached the Gospel in Alexandria, in Libyæ, and the eastern parts of Egypt, converting many of those barbarians from their idolatrous worship, to the profession of the Gospel, the truth of which he sealed with his blood at Alexandria, in the following manner:

About Easter, at the time the solemnities of Serapis were celebrated, the idolatrous people being excited to vindicate the honour of their idol, broke in upon S. Mark while he was performing divine service, and binding his feet with cords, dragged him through the streets and the most craggy places, to a precipice near the sea, and for that night thrust him into a prison, where, in the night, he was comforted by a vision. Next day the enraged multitude used him in the same manner, 'till his flesh being raked off his spirits failed, and through loss of blood he expired under their hands. After this, they burnt his body: but the christians collecting his bones and ashes decently entombed them near the place where he used to preach. There are two or three miracles recorded by S. Mark not to be found in S. Matthew. See Mark, chap. i. v. 23. chap. ix. v. 16. He wrote his Gospel in Greek, about the third year of the reign of Claudius Cæsar, about ten years after the death of Christ.

C H A P I.

2 John Baptist's office, 19 Christ calleth Peter.

THE beginning of the gospel of Jesus Christ the Son of God.

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. [In the prophets—viz. Malachi, and Isaiah.

3 The voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight, [Prepare ye—viz. That he may come without impediment.

4 John did baptize in the wilderness, and preach the baptism of repentance, for the remission of Sins. [In the wilderness—a barren place among the mountains.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the lachet of whose shoes I am not worthy to stoop down and unloose, [Cometh one—Jesus Christ.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. [He saw—*i. e.* John saw.]

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. [The time—*viz.* For the coming of the Messias.]

16 Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. [Capernaum—*A city of Galilee.*]

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit, and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. [Rebuked him—*Refusing to have the father of lies bear witness of him.*]

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine

is this? for with authority commandeth he even the unclean spirits, and they do obey him. [New doctrine—*i. e. Unusual authority.*]

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto him.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And *all the city* was gathered together at the door. [All the city—*viz. All that were diseased.*]

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. [The morning—*About three o'clock.*]

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. [Came I forth—*From heaven into the world,*]

39 And he preached in their synagogues throughout all Galilee; and cast out devils.

40 And there came a leper to him beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him; I will, Be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed,

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly

enter into the city, but was without in desert places : and they came to him from every quarter. [Enter into the city,—viz. To preach the gospel, being hindered by the multitudes who came to be cured of their diseases.]

C H A P. II.

5 Christ healeth the palsey. 25 Christ excuseth his disciples.

AND again he entered into Capernaum, after some days ; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door : and he preached the word unto them. [The word—*i. e. The gospel.*]

3 And they come unto him, bringing one sick of the palsey, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsey lay. [Uncovered the roof—*The houses in the country were flat on the top.*]

5 When Jesus saw their faith, he said unto the sick of the palsey, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies ? who can forgive sins but God only ?

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ? [In his spirit—viz. His divine power.]

9 Whether is it easier to say to the sick of the palsey, Thy sins be forgiven thee ; or to say, Arise, and take up thy bed and walk ?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsey,))

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all ; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alpheus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. [Levi—*Called also Matthew.*]

15 ¶ And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples : for there were many, and they followed him.

16 And when the scribes and pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the *righteous*, but *sinners* to repentance. [Righteous—*Those who think themselves innocent*.—[Sinners—*Those who are sensible they are such*.]

18 And the disciples of John and of the pharisees used to fast: and they came, and say unto him, Why doth the disciples of John, and of the pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungry, he, and they that were with him?

26 How he went into the house of God in the days of Abiather the high priest, and eat the shew-bread which is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, *The sabbath was made for man, and not man for the sabbath.* [The sabbath was made, &c.—For the good of man.]

28 Therefore the Son of man is Lord also of the sabbath. [Therefore—I best know the true use of it.]

C H A P. III.

1 *The twelve apostles chosen.*

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him whether he would heal on the sabbath-day; that they might accuse him. [They watched him—viz. The scribes and pharisees.]

3 And he faith unto the man which had the withered hand,
Stand forth. [Stand forth—viz. *That the miracle should be manifest.*

4 And he faith unto them, Is it lawful to do good on the fab-
 bath days, or to do evil? to save life, or to kill? but they held
 their peace.

5 And when he looked round about on them with anger, be-
 ing grieved for the hardness of their hearts, he faith unto the
 man, Stretch forth thine hand. And he stretched it out: and
 his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel
 with the *Herodians* against him, how they might destroy him.
 [*Herodians—Courtiers and favorites of Herod.*]

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea.

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had *plagues.* [*Plagues—i. e. Any bodily disease or infirmity.*]

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straightly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach;

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter,

17 And James the son of Zebedee, and John the brother of James, (and he surnamed them *Boanerges*, which is, The sons of Thunder:) [*Boanerges—Thereby representing the great power of the Gospel.*]

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him, and they went into an house,

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. [*His friends—i. e. Some of his kindred who did not firmly believe in him. See John, vii, 3, 4, 5.*]

22 ¶ And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. [Be divided—*A most convincing Argument of the divine power by which he wrought.*]

27 No man can enter into a strong man's house, and spoil his goods, except he first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme *against the holy Ghost* hath never forgiveness, but is in danger of eternal damnation: [Against the holy Ghost—*i. e. He that against his own conscience opposeth the truth of God, is fallen into a reprobate state, and cannot attain repentence.* See Heb. vi, 6.]

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and standing without, sent unto him, calling him. [His brethren—*The rest of his kinsmen, with his mother.*]

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren. [Behold my mother—*Not that Christ despised his mother, but preferred the spiritual parentage before the carnal.*]

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother. [Do the will—*i. e. To believe in Christ, and love ones neighbour.*]

C H A P. IV.

2 Parable of the sower. 14. Interpretation thereof.

AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea, on the land,

2 And he taught them many things by *parables*, and said unto them in his doctrine, [Parables—*This was a common way of instruction among the Jews.*]

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass as he sowed, some fell by the *way-side*, and the fowls of the air came and devoured it up. [Way-side—*The word of God does not profit every bystander, for some lose again by their own carelessness.*]

5 And some fell on stony ground, where it had not much earth; and immediately it sprung up, because it had no depth of earth.

6 But when the sun was up it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up and choaked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprung up and increased, and brought forth, some thirty, and some sixty, and some an hundred:

9 And he said unto them, *He that hath ears to hear let him hear.* [He that hath ears—*The understanding of these things is not given to all men.*]

10 And when he was alone, they that were about him, with the twelve, asked him the parable.

11 And he said unto them. Unto you it is given to know the mystery of the kingdom of God: but unto *them that are without*, all *these* things are done in parables: [Them that are without—viz. *To those who are strangers to my Church.*]

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ *The sower* soweth the word. [The sower—*Is the son of man.*]

15 And these are they by the *way-side*, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that were sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have not root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word.

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choak the word, and it becometh unfruitful.

20 And these are they which are sown on good ground ; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to put under a bushel, or under a bed ? and not to be set on a candlestick ? [Is a candle—*Here he exhorts them by example of a good life to enlighten all men.*

22 For there is nothing hid which shall not be manifested ; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear : with what measure ye mete, it shall be measured unto you : and unto you that hear shall more be given. [Shall be measured—*i. e. As you dispense the gifts and graces, so these gifts shall be increased to you.*

25 For he that hath, to him shall be given : and he that hath not, from him shall be taken even that which he hath. [He hath—*i. e. Seemeth to have.*

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. [Should sleep—*viz. Should do his daily business according to the common course of life.*

28 For the earth bringeth forth fruit of herself ; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?

31 It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches ; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them as they were able to hear it. [As they were able—*i. e. Accommodating his discourse to the capacity of his hearers.*

34 But without a parable spake he not unto them : and when they were alone, he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he said unto them, let us pass over unto the other side.

36 And when he had sent away the multitude, they took him even as he was in the ship. And there were also with him several little ships. [Even as he was—*i. e. Having taken no refreshment after his labour.*

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, *asleep* on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? [Asleep—*Either from his fatigue, or perhaps to try their faith and manifest his power.*]

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And *they feared exceedingly*, and said one to another, What manner of man is this, that even the wind and the sea obey him? [They feared—*Which fear was mixed with wonder. See Luke, vii, 25.*]

C H A P. V.

2 *A legion of devils cast out into a herd of swine. 22 Jairus' daughter raised. 40 Christ condemned, &c.*

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshiped him.

7 And cried with a loud voice, and said, what have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him, Come out of the man, *thou unclean spirit.*)

9 And he asked him, What *is* thy name? And he answered, saying, My name *is Legion*: for we are many. [Legion—*A Roman name for a great company of armed men.*]

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirit went out and entered into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choaked in the sea.

14 And they that fed the swine fled, and told it in the city; and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and cloathed, and in his right mind: and they were afraid.

16 And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him *to depart* out of their coasts. [To depart—*The love of worldly riches binders men from receiving Jesus Christ.*]

18 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but faith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. [Tell them—viz. That God may receive the Glory.]

20 And he departed, and began to publish in Decapolis, how great things Jesus hath done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side: much people gathered unto him, and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue, Jarus by name; and when he saw him, he fell at his feet.

23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain woman which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague. [Thy faith—*Faith is as it were a hand with which we receive gifts from God.*

35 While he yet spake, there came from the ruler of the synagogue's house, certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the words that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn: but when he had put them all out; he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. [They laughed—viz. Because they did not expect ever to see her alive again.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel (I say unto thee) arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with great astonishment.

43 And he charged them straitly, that no man should know it; and commanded that something should be given her to eat. [To eat—viz. To shew that she was really alive.

C H A P. VI.

2 Christ preacheth in the Synagogue. 48 Christ walketh on the sea.

AND he went out from thence, and came into his own country; and his disciples followed.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? [To teach—i. e. Preach the Gospel.

3 Is not this the carpenter the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his

sisters here with us? And they were offended at him. [Carpenter—*Hence it seems Christ followed the trade of Joseph till he began his ministry.*]

4 But Jesus said unto him, A prophet is not without honour but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. [Do no mighty work—*Not from the want of power, but a well-disposed mind in the people.*]

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats. [Two coats—*By which we are to understand nothing superfluous.*]

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from the place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgement, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

20 For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. [His oath's sake—Not content with a breach of the command in swearing, he adds also the sin of murder to save himself from perjury.]

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran a-foot thither out of all cities, and out-went them, and came together unto him.

34 And Jesus, when he came out, saw much people and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they said to him, Shall we go and buy two hundred penny-worth of bread, and give them to eat ?

38 He saith unto them, How many loaves have ye ? go and see. And when they knew, they say, Five and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, *he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them ; and the two fishes divided he among them all.* [He looked up—*Shewing us from whence all good things do come.*]

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling and rowing : for the wind was contrary unto them ; and about the fourth watch of the night he cometh unto them, walking on the sea, *and would have passed by them.* [And would have passed by them—*Thereby to excite greater wonder in them.*]

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled.) And immediately he talked with them, and faith unto them, Be of good cheer : It is I ; be not afraid.

51 And he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves *beyond measure,* and wondered. [Beyond measure—*i. e. More than when they saw him walking on the water.*]

52 For they considered not *the miracle* of the loaves : for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesarét, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through the whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole.

C H A P. VII.

2 Meat defileth not. 20 Men's traditions.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 (For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of *the elders*. [The elders—*i. e.* *The governors of the church.*])

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, and of brazen vessels and tables.)

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their lips*, but their heart is far from me. [With their lips—*i. e.* *In outward appearance.*])

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or mother.

13 Making the word of God of none effect, through your tradition, which ye have delivered: and many such things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him, *can defile* him : but the things which come out of him, those are they that defile the man. [Can defile—*Because it can not affect the soul.*]

16 If any man have ears to hear, let him hear,

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which *cometh out* of the man, that defileth the man. [Cometh out—*i. e. Proceeding out of the mouth.*]

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, *an evil eye, blasphemy, pride, foolishness :* [An evil eye—*i. e. Envy.*]

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it : but he could not be hid. [No man know it—*Avoiding vain applause.*]

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 (The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.)

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, *For this saying, go thy way ; the devil is gone out of thy daughter.* [For this saying—*i. e. As the disposition of thy heart is so full of faith, thy request is granted.*]

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him,

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. [Put his fingers—*To shew that he healed by a divine power.*]

34 And looking up to heaven, he sighed, and faith unto him, Ephphatha, that is, Be opened. [He sighed—*A sign of his fervent charity and zeal in prayer.*]

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

C H A P. VIII.

2 Four thousand miraculously fed. 22 The blind healed.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and faith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? [From whence—viz. *In so desert a place as this is.*]

5 And he asked them, How many loaves have ye? And they said, Seven. [Seven—*Namely, barely sufficient for ourselves.*]

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. [Dalmanutha—*A place near Bethsaida,*]

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. [A sign from heaven—*As a proof of the truth of his doctrine.*]

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. [Beware—viz. Of those who corrupt the word of God.]

16 And they reasoned among themselves, saying, It is because we have no bread. [Reasoned—i. e. Disputed amongst themselves what he meant by leaven, thinking that because they had not sufficient they should be obliged to eat the polluted bread of the Pharisees and the Herodians.]

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand? [Do not understand—viz. Things which are so plain and evident.]

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town? and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought?

24 And he looked up, and said, I see men as trees, walking. [Men as trees—A type of divine illumination.]

25 After that, he put his hands again upon his eyes, and made him look up: and he was restored and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cæsaria Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? and Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him. [No man of him—*i. e.* Their opinion whom he was.]

31 And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him. [Openly—*i. e.* In plain words, without figures as John xvi, 19.]

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. [Looked on his disciples—That they might attend to what he was going to speak.]

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. [Shall save it—*i. e.* For a mortal life he shall obtain an immortal one.]

36 For what shall it profit a man if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. [Be ashamed of me—*i. e.* Shall refuse to acknowledge me.]

C H A P. IX.

2 The transfiguration of Christ. 33 Exhortation of humility.

AND he said unto them, Verily I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power. [With power—viz. Of the Holy Ghost to overcome the world and convert the hearts of men.]

2 ¶ And after six days, Jesus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.
 [Afraid—viz. At his wonderful and sudden change.]

7 And there was a cloud that over-shadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what *the rising from the dead* should mean. [The rising from the dead—viz. *The resurrection of Christ*, v. 32.]

11 And they asked him, saying, *Why say the scribes that Elias must first come?* [Why say the scribes—i. e. How can the Messias suffer, seeing Elias is not come? for it was the opinion of the Rabines, that either Elias should return again, or that his soul should enter some other body.]

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That *Elias is indeed come*, and they have done unto him whatsoever they listed, as it is written of him. [Elias is indeed come—i. e. *John the Baptist, the forerunner of the Messias*.]

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. [To his disciples—viz. *The nine who went not with him*.]

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude, answered and said, Master, I have brought unto thee my son, which hath *a dumb spirit*. [A dumb spirit—i. e. *A spirit which makes my son dumb*.]

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and swallowed, foaming. [When he saw him—*When Jesus looked on him*.]

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou *canst believe*, all things *are* possible to him that believeth. [Canst believe—*i. e.* If you have faith, doubt not my power.]

24 And straightway the father of the child cried out, and said, With tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came *running* together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, *I charge thee*, Come out of him, and enter no more into him. [Running—To see what would be done.—[I charge thee—*i. e.* Though thou hast withheld my disciples, my power thou canst not withstand.]

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed *through Galilee*; and he would not that any man should know it. [Through Galilee—By bye ways.]

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him,

33 ¶ And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves, by the way?

34 But they held their peace: for by the way they had disputed among themselves, *who should be the greatest*. [Who should be the greatest—viz. In the temporal kingdom of Christ, which they still expected.]

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and *servant of all*. [Servant of all—*i. e.* Be most humble, and take most pains for the good of others.]

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. [Not me, but him, &c.—*i. e.* Doth receive not only me, but him also that sent me.]

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us. [Forbad him—Out of an ill-timed zeal for their master's honour.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part. [Is on our part—May be useful in the work of God.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched. [Offend thee—Or cause thee to offend.

44 Where their worm dieth not, and the fire is not quenched:

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. [Salted with fire—i. e. Purged from all corruption by the Holy Ghost, which had the virtue of fire. Matt. iii, 11, 1 Cor. iii, 13.

50 Salt is good: but if the salt have lost his saltiness, where-with will ye season it? Have salt in yourselves, and have peace one with another. [Have salt—i. e. In wholesome, pure, and pleasing doctrine,

C H A P. X.

2 Christ disputeth with the Pharisees. 32 Christ's death foretold.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan; and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorce, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 From this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. [Committeth adultery—Except he have put her away for adultery.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. [As a little child—viz. In humility, simplicity, and innocence.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? [That I may inherit—Two things are to be eschewed, our own merits, and a love of riches.

18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at the saying, and went away *grieved*: for he had great possessions. [Grieved—*i. e.* Looking very dejectedly.

23 ¶ And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

24 And the disciples were astonished at his words. But Jesus answered again, and said unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God !

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved ?

27 And Jesus looking upon them, saith, With men *it is impossible*, but not with God : for with God all things *are possible*. [Are possible—*God can give a rich man such grace, that he may possess his riches as tho' he had them not.*

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.

31 But many *that are first*, shall be last ; and the last, first.

32 ¶ And they were in the way going up to Jerusalem ; and Jesus went before them : and they were *amazed* ; and as they followed, they were *afraid*. And he took again the twelve, and began to tell them what things should happen unto him. [Amazed—*At his going so cheerfully to Jerusalem, where he told them he should suffer death.*—[Afraid—viz. For their own safety.

33 Saying, Behold, we go up to Jerusalem ; and the son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

35 ¶ And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us, whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you ?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory. (On thy right hand—*This shews how ambitious the flesh is of earthly honour.*)

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: [Shall be your—Or let him be your.]

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way-side, begging:

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. [And followed Jesus—viz. That others might glorify God.]

C H A P. XI.

11 Christ rideth into Jerusalem. 13 The fruitless fig-tree.

AND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth *two of his disciples*: [*Two of his disciples—i. e. Two of the apostles*]

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way; and found the colt tied by the door without, in a place where two ways met; and they loosed him.

5 And certain of them that stood there, said unto them, What do you, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go. [*Let them go—Without hesitation*.]

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cast down branches of the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; *Blessed is he that cometh in the name of the Lord*: [*Blessed is he—Well-betide him that cometh in the name of God*.]

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. [*Nothing but leaves—An emblem of hypocrites, who are all bare without fruit*.]

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they came to Jerusalem: and Jesus went into the temple; and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers; and the seats of them that sold doves;

16 And would not suffer that any man *should carry any vessel* through the temple. [Should carry any vessel—*To shew that the temple of God is not to be profaned.*]

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the tree *dried up* from the roots. [Dried up—*See here the fate of hypocrite.*]

21 And Peter calling to remembrance, saith unto him, Master, tell, the fig-tree which thou cursedst is withered away.

22 And Jesus answering faith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand, praying, forgive if ye have ought against them: that your Father also which is in heaven may forgive you your trespasses. [When ye stand—*The posture often used in prayer by the Jews.*—[If ye have ought—*Any just cause of offence.*]

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? these things—viz. *Which thou didst yesterday in the temple.* ver. 15.

29 And Jesus answered and said unto them, I will also ask of one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, in heaven; he will say, Why then did ye not believe him? reasoned with themselves—i.e. They conferred one with another.

32 But if we shall say, Of men ; *they feared the people* : for men counted John, that he was a prophet indeed. [They fear the people—*A strong proof of an evil conscience, to fear those of whom they ought to be feared.*]

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you what authority I do these things.

C H A P. XII.

1 *The parable of the vineyard.* 18 *The Sadducees confuted.*

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. [At the season—*When the fruit was fit for gathering.*]

3 And they caught him, and beat him, and sent him away empty.

4 And again, he sent unto them another servant; and at the season they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again, he sent another; and him they killed, and no others; beating some and killing some. [Many others—*An emblem of the patience and forbearance of God.*]

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard to others. [He will come—*This reply is attributed to the chief priests and elders.*]

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people for they knew that he had spoken the parable against them: they left him and went their way. [They sought—*They flew for some method.*]

13 ¶ And they send unto him certain of the Pharisees, and the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou reardeſt not the person of men, but teachest the way of God in truth: is it lawful to give tribute to Cæſar, or not? [The person of men—*Their outward appearance or rank in life.*—[The way of God—viz. *The way God has appointed us to walk in.*]

15 Shall we give, or shall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a denry, that I may ſee it.

16 And they brought it: and he ſaid unto them, Whose is his image and superscription? And they ſaid unto him, Cæſar's.

17 And Jesus answering ſaid unto them, Render to Cæſar the things which are Cæſar's, and to God the things that are God's. And they marveled at him.

18 ¶ Then come to him the Sadducees, which ſay there is no ſurrection; and they asked him, ſaying, [Asked him—viz. *By way of derision.*]

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother would take his wife, and raise up ſeed unto his brother.

20 Now there were feven brethren; and the firſt took a wife, and dying left no ſeed.

21 And the ſecond took her, and died, neither left he any ſeed: and the third likewife.

22 And the feven had her, and left no ſeed: laſt of all the woman died alſo.

23 In the reſurrecſtion therefore, when they shall riſe, whose ſe she shall be of them? for the feven had her to wife.

24 And Jesus answering ſaid unto them, Do ye not therefore err, cauſe ye know not the ſcriptures, neither the power of God? Do ye not therefore err—*Here Christ ſhews them that their false opinions proceeded from their being ignorant of the ſcriptures.*

25 For when they shall riſe from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they riſe; have ye not read the book of Moses, how in the bush God ſpake unto him, ſaying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: therefore do greatly err. [Of the living—*Therefore they muſt live who depart out of the world.*]

28 ¶ And one of the Scribes came, and having heard them coniuing together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all?

29 And Jesus answered him, *The first* of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: [The first—*The principal and most excellent*.]

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second *is like, namely,* this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

32 And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all thy heart, and with all thy understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, *is more* than all whole burnt-offerings and sacrifices. [Is more—*i. e. More acceptable to God.*]

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*. [From the kingdom—*i. e. From the grace of God in the gospel.*]

35 ¶ And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence he then his son: and the common people heared him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the Scribes, which love to go in long cloathing, and love salutations in the market-places. [Beware of the Scribes—*i. e. Follow not the example in all things.*]

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more than all they which have cast into the treasury: [Cast more—*The gift is accepted according to our affection in giving.*]

44 For all *they* did cast in of their abundance, but she of want did cast in all that she had, even all her living. [Of want—*Of her exceeding small store.*]

C H A P. XIII.

2 *Destruction of the temple foretold.* 9 *Persecution for the Gospel.*

AND as he went out of the temple, one of his disciples faith unto him, Master, see what manner of stones, and what buildings are here! [What manner of stones—*i. e.* How large and beautiful.]

2 And Jesus answering said unto her, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest no man deceive you:

6 For many shall come in my name, saying, I am Christ; and shall deceive many, [I am Christ—*viz.* He whom you look for.]

7 And when ye shall hear of wars, and rumours of wars, be not troubled: for such things must needs be; but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and here shall be famines, and troubles: these are the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations. First published—*viz.* Before you be thus persecuted.

11 But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. [Lead—*i. e.* Before magistrates.]

12 Now the brother shall betray the brother to death, and the other the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. [Hated of all men—*i. e.* The generality of mankind—[Shall endure—*viz.* Persecution and afflictions for professing the Gospel.]

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand,) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days !

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto time, neither shall be.

20 And except the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then, if any man shall say unto you, Lo, here is Christ ; or lo, he is there ; believe him not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed : behold, I have foretold ye all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory,

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree ; When her branch is yet tender, and putteth forth leaves, ye know that summer is near.

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass till all these things be done. [Be done—*i. e.* Begin to be accomplished.

31 Heaven and earth shall pass away ; but my words shall not pass away.

32 ¶ But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. [Neither the Son—*i. e.* As man.]

33 Take ye heed, watch and pray : for ye know not what the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every

an his work, and commanded the porter to watch. [Autho-
ry—viz. *The management of his affairs.*]

35 Watch ye therefore : for ye know not when the master of
the house cometh, at even, or at midnight, or at the cock-crow-
g, or in the morning :

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, *I say unto all,* Watch. [I say
to all—i. e. *What I have said to you tell the rest of my disciples.*]

C H A P. XIV.

1 *Conspiracy against Christ.* 66 *Peter denieth Christ.*

A FTER two days was the feast of the passover, and of un-
leavened bread : and the chief priests, and the scribes,
sought how they might take him by craft, and put him to death.
Two days—i. e. *Two days after the prophecy, see v. 2, last chapter.*

2 But they said not on the feast-day, lest there be an uproar
of the people.

3 ¶ And being in Bethany, in the house of Simon the leper,
he sat at meat, there came a woman, having an alabaster-box
of ointment of spikenard, very precious ; and she brake the box,
and poured it on his head.

4 And there were some that had indignation within themselves,
and said, Why was this waste of the ointment made ? [Some
that had—viz. *Judas.*]

5 For it might have been sold for more than three hundred pence,
and have been given to the poor. And they murmured against
her. [Three hundred pence—*Six pounds English.*]

6 And Jesus said, Let her alone ; why trouble ye her ? she hath
rought a good work on me. [Why trouble ye her—*For they
counselled to dissuade her.*]

7 For ye have the poor with you always, and whosoever
ye will ye may do them good : but me ye have not always.

8 She hath done what she could : she is come beforehand to
oint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be
reached throughout the whole world, this also that she hath
done, shall be spoken of, for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the
chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to
give him money. And he sought how he might conveniently be-
tray him. [To give him money—*Which his covetous soul could
not withstand.*]

12 ¶ And the first day of unleavened bread, when they killed
the passover, his disciples said unto him, Where wilt thou that
we go and prepare, that thou mayest eat the passover ?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the *guest chamber*, where I shall eat the passover with my disciples? [Guest chamber—*A room for the entertainment of company.*]

15 And he will shew you a large upper room furnished and prepared; there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that *dippeth with me in the dish.* [Dippeth with me—*Which was anciently esteemed a great bond of friendship.* See Ps. xli, 9.]

21 The Son of man indeed goeth as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. [All drank of it—*As well as Christ.*]

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. [All ye shall be offended—*Christ foretells how they will all forsake him, but that he will not forsake them.*]

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I. [Yet will not I—*A strong proof of self-confidence and weakness.*]

30 And Jesus said unto him, Verily I say unto thee, That this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all,

32 And they came to a place which was named Gethsemane : and he faith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James and John, and began to be sore amazed, and to be very heavy. [Sore amazed—*Here human nature openly shew'd its true propriety.*]

34 And saith unto them, My foul is exceeding sorrowful unto death : tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. [The hour—viz. *That the terrible point of his extreme suffering might pass away.*]

36 And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again ; (for their eyes were heavy :) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; behold the Son of man is betrayed into the hands of sinners. [Of sinners—viz. *Romans, who were heathens.*]

42 Rise up, let us go ; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that had betrayed, had given them a token, saying, Whomsoever I shall kiss, that same is he : take him, and lead him away safely :

45 And as soon as he was come, he goeth straightway to him, and saith Master, master ; and kissed him. [Master—i. e. Master, well be it unto thee.]

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. [One of them—viz. Peter.]

48 And Jesus answered and said unto them, Are ye come out as against a thief with swords and with staves, to take me ?

49 I was daily with you in the temple, teaching, and ye took me not : but the scriptures must be fulfilled.

50 And they all forsook him, and fled. [All forsook him—*viz. The eleven apostles.*]

51 And there followed him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him. [The young men, &c.—*i. e. The soldiers supposing him to be one of the disciples, laid hold on him.*]

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest : and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even to the palace of the high priest : and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none.

56 For many bear false witness against him, but their witness agreed not together. [Agreed not together—*viz. To make his crime worthy of death.*]

57 And there arose certain, and bear false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together. [But neither so—*Even this would not affect his life.*]

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what is it which these witness against thee ?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? [Art thou the Christ, &c.—*Here the high priest artfully puts to him a question whereby he might accuse himself.*]

62 And Jesus said, I am : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and said, What need we any further witness ?

64 Ye have heard the blasphemy : what think ye ? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him Prophesy : and the servants did strike him with the palms of their hands. [To cover his face—*viz. As one condemned. See Esther, vii. 8.*]

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest :

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. [Thou also wast—*i. e.* Was conversant with him as a disciple.]

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak. [To curse—*i. e.* To wish some evil might befall him if he knew Christ.]

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept. [He wept—*i. e.* He shed tears abundantly.]

C H A P. XV.

1 Christ brought before Pilate. 24 His crucifixion. 46 His burial.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? and he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. [Asked him again—*viz.* In the presence of many who were not present at his first questioning him.]

5 But Jesus yet answered nothing, so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with others, that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy.)

11 But the chief priests moved the people to desire that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified, [To content—To prevent any noise or tumult.

16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

17 And they cloathed him with purple, and platted a crown of thorns, and put it about his head.

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he accepted it not. [Wine mingled with myrrh—This was given to criminals as an act of mercy, to stupify and dull their senses.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him. [The third hour—About nine in the morning.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which faith, And he was numbered with the transgressors.

29 And they that passed by, railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days. [Ah, thou, &c.—A note of detestation and abhorrence.

30 Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking, said among themselves with the scribes, He saved others ; himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. [The whole land—*i. e.* The land of Judea.]

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost. [Gave up the ghost—*At the sixth hour, or at twelve o'clock.* See John xix. 14.]

38 And the veil of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off : among whom was Mary Magdalene, and Mary the Mother of James the less, and of Joses, and Salome. [James the less—*Called also the Lord's brother.* Gal. i. 19.]

41 Who also when he was in Galilee, followed him, and ministered unto him ; and many other women which came up with him to Jerusalem.

42 ¶ And now when the even was come ; (because it was the preparation, that is, the day before the sabbath ;)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. [An honourable counsellor—viz. *A man of great authority, of the council of the Sanhedrim.*—[The kingdom of God—viz. *The spiritual restoration of the kingdom of the Church by the Messias.* Luke ii. 25.]

44 And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph,

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the Mother of Joses, beheld where he was laid.

C H A P. XVI.

5 Christ's resurrection and ascension.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet splices, that they might come and anoint him. [Had bought—*viz. On the day he was crucified.*]

2 And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? [They said—Never thinking of the guard set over the sepulchre.]

4 (And when they looked, they saw that the stone was rolled away :) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, cloathed in a long white garment; and were affrighted. [A young man—*viz. An angel.*]

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples, and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you. [And Peter—*He is particularly named, because he was full of heaviness for having denied his Lord.*]

8 And they went out quickly and fled from the sepulchre: for they trembled and were amazed: neither said they any thing to any man; for they were afraid. [To any man—*Either for fear of the Jews, or through eager joy to tell the disciples.*]

9 ¶ Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept,

11 And they, when they had heard that he was alive, and had been seen of her believed not. [Believed not—*Theo' Christ himself had before told them of his resurrection, and the angel had confirmed it to Mary.*]

12 ¶ After that he appeared in another form, unto two of them, as they walked and went into the country.

13 And they went and told it unto the residue: *neither believed they them.* [Neither believed they them—*This is recorded that we may not be so incredulous as they were.*

14 ¶ Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned. [Baptized—*By baptism maketh profession of his faith.*

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord *had spoken* unto them, he was received up into heaven, and sat on the right hand of God. [Had spoken—viz. *To many and at several times.*

20 And they went forth, and preached every where, the Lord working with them, and confirming the word *with signs* following. Amen. [With signs—viz. *Miracles.*

The Gospel according to S. LUKE.

A R G U M E N T.

S. Luke was born at Antioch, the Metropolis of Syria, and by profession a Physician. He was not of the number of the Apostles, any more than S. Mark, but one of their disciples: thus he was not an eye witness of what he wrote, as S. Matthew and S. John were, but wrote from the testimony of others, under the divine inspiration of the holy spirit. He was a Jewish Proselyte, and converted by S. Paul, during his abode at Antioch, and became ever after his inseperable companion and fellow-labourer in the ministry of the Gospel; especially after his going into Macedonia, from which time, in recording the history of S. Paul's travels, he always speaks of himself in his own person. *Acts, chap. xviii, v. 10.*

Besides his Gospel he wrote the *Acts of the Apostles*, both dedicated to Theophilus, a man of consular dignity. The occasion of his writing the latter was, probably, partly to refute those false and fabulous relations which at that time began to be obtruded upon the world, and partly to supply what seemed to be wanting in those two Evangelists who wrote before him. He wrote in Greek, his stile polite, copious and clear, an elegant gracefulness, blended with sweetness, flowing through the whole; and he has adorn'd his narration of our Saviour's actions, with an entertaining variety of select circumstances, preferable to any other Evangelist.

whether the manner nor the time of his death is agreed on by the ancients, some asserting he died a natural, others, a violent death. Nicephorus relates, that coming into Greece, he preached the Gospel with great success, and baptized many into the christian faith, 'till a party of infidels seizing him, drew him to execution, and hanged him on an olive tree, in the eighty-fourth year of his age. His body was afterwards removed to Constantinople, and buried in the Church built to the memory of the Apostles.

C H A P. I.

5 *Conception of Christ and John. 67 Zachary's prophecy.*

ORASMUCH as many have taken in hand to set forth *in order* a declaration of those things, which are most surely believed among us. [In order—*viz.* *By writing.*]

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word. [They desired—*viz.* *The Apostles with whom he was conversant.*]

3 It seemed good *to me also*, having had perfect understanding all things from the very first, to write unto thee in order, st excellent *Theophilus*. [To me also—*By a divine inspiration, Acts xv, 25, 28.*—[*Theophilus—Some person of renown in church.*]

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

HERE was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: his wife was of the daughters of Aaron, and her name was Elizabeth. [Herod—*Son of Antipater, and farnamed the great.*]

5 And they were both righteous before God, walking in all commandments and ordinances of the Lord, blameless. righteous—*Approved by God of sincerity of life, but not free from all sin.*

6 And they had no child, because Elizabeth was barren, and they both were now well stricken in years.

7 And it came to pass, that while he executed the priests office before God, in order of his course,

8 According to the custom of the priest's office, his lot was burn incense when he went into the temple of the Lord.

9 And the whole multitude of the people were praying without, at the time of incense. [Without—*That is, in the people's* *tent. Lev. xvi, 17.*]

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not Zacharias : for thy prayer is heard ; and thy wife Elisabeth shall bear thee a son, and thou shall call his name John. [John—Signifying the grace of God.]

14 And thou shalt have joy and gladness ; and many shall rejoice at his birth.

15 For he shall be great *in the sight of the Lord*, and shall drink neither wine nor strong drink ; and he shall be *filled with the Holy Ghost* even from his mother's womb. [In the sight—in the esteem.—[Filled with the Holy Ghost—*i. e.* Have an abundant measure of grace, for the execution of his charge.]

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the *hearts of the fathers* to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord. [Hearts of the fathers—*i. e.* Of the unnatural, degenerate, and wicked.]

18 And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. [Be dumb—*viz.* Because thou desirest a sign.]

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out he could not speak unto them : and they perceived that he had seen a vision in the temple : for he beckened unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own houses. [Were accomplished—He was to minister one week. 2 King, xi, 5.]

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the lord dealt with me in the days wherein he looked on me, to take away my reproach among them. [My reproach—Barrenness being accounted a dishonour. Gen. xxx, 23.]

26 And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary.

- 28 And the angel came in unto her, and said, Hail, thou that
 highly favoured, the Lord is with thee : blessed art thou among
men. [Highly favoured—viz. *To be mother of the Messias.*]
- 29 And when she saw him, she was troubled at his saying, and
 asked in her mind what manner of salutation this should be.
- 30 And the angel said unto her, Fear not, Mary : for thou
 shalt find favour with God.
- 31 And behold, thou shalt conceive in thy womb, and bring
 forth a son, and shalt call his name JESUS.
- 32 He shall be great, and shall be called the Son of the Highest :
 and the Lord God shall give unto him the throne of his
 father David.
- 33 And he shall reign over the house of Jacob for ever ; and
 his kingdom there shall be no end.
- 34 Then said Mary unto the angel, How shall this be, seeing I
 know not a man ? [How shall this be—It was to her a great
 mystery having had no intercourse with Joseph.]
- 35 And the angel answered and said unto her, The Holy
 Spirit shall come upon thee, and the power of the Highest shall
 overshadow thee : therefore all that holy thing which shall be born
 of thee, shall be called the Son of God. [Overshadow thee :—
 The extraordinary power of God shall effect this.]
- 36 And behold thy cousin Elisabeth, she hath also conceived
 in her old age : and this is the sixth month with her,
 who was called barren.
- 37 For with God nothing shall be impossible.
- 38 And Mary said, Behold the handmaid of the Lord, be it
 so to me according to thy word. And the angel departed from
 her. [Behold, &c.—She submitted to God's will without hesitation.]
- 39 And Mary arose in those days, and went into the hill-
 country with haste, into a city of Juda ;
- 40 And entered into the house of Zacharias, and saluted
 Elisabeth.
- 41 And it came to pass, that when Elisabeth heard the saluta-
 tion of Mary, the babe leaped in her womb ; and Elisabeth was
 filled with the Holy Ghost. [Leaped—John shewed his joy at the
 proach of Christ.]
- 42 And she spake out with a loud voice, and said, Blessed art
 thou among women, and blessed is the fruit of thy womb.
- 43 And whence is this to me, that the mother of my Lord should
 come to me ?
- 44 For lo, as soon as the voice of thy salutation sounded in mine
 ears, the babe leaped in my womb for joy.
- 45 And blessed is she that believed : for there shall be a per-
 formance of those things which were told her from the Lord.
 Told her, &c.—viz. *The promise which the angel had brought her.*

46 And Mary said, My soul doth magnify the Lord.

47 And my spirit hath rejoiced in God my Saviour:

48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. [Call me blessed—*In respect of this favour bestowed on me.*

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree. [The mighty—See 1 Sam. ii, 6

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy.

55 As he spake to our fathers, to Abraham, and to his seed for ever. [As he spake—See Gen. xvii, 9.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John. [Not so—Probably Zacharias had given Elizabeth notice that the angel had given a name to the child.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. [Was opened—His speech was restored.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, [Prophesied—*i. e.* Spake by divine inspiration.]

68 Blessed be the Lord God of Israel; for he hath visited and deemed his people.

69 And hath raised up an *horn of salvation* for us, in the house of his servant David; [Horn of salvation—Signifying strength and defence against enemies.]

70 As he spake by the mouth of his holy prophets, which have been since the world began.

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy promised to our fathers, and to remember his holy covenant. [The mercy—He lays open the foundation of our deliverance.]

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shall go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God; whereby the day spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. [Strong in spirit—Shewing the singular office he was prepared for.]

C H A P. II.

I. The Roman empire taxed. II. Christ is born.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that *all the world* should be taxed. [All the world—*i. e.* The whole Roman empire.]

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David:

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn. [No room—*By reason of the great concourse of people.*]

8 And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

10 And the angel said unto them, Fear not : for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the *city of David,* Saviour which is Christ the Lord. [City of David—i.e., Bethlehem.]

12 And this *shall* be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth, peace, good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.

16 And they came in haste and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and *pondered them* in her heart. [Pondered them—Comparing them one with another.]

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcision of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord ;

23 (As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord ;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, *A pair of turtle-doves or two young pigeons.* [A pair of turtle-doves—*Which was the offering of the poorest people.*]

25 And behold, there was a man of Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came *by the spirit* into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, [By the spirit—*By secret motion of the Holy Ghost*.]

28 Then took he him up in his arms, and blessed God, and said,

29 Lord now lettest thou thy servant depart in peace, according to thy word :

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of *all people*. [All people—*i. e.* Make him manifest to all nations.]

32 A light to lighten the Gentiles, and the glory of thy people Israël.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against ; [The fall and rising—*The fall of reprobates, and the salvation of believers*.]

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. [A sword—*i. e.* Bitter sorrow.]

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them, that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, *filled with wisdom* : and the grace of God was upon him. [Filled with wisdom—*viz.* A preternatural share of it.]

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. [Fulfilled the days—*The days of the feast prescribed by the law.*]

44 But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk, and among their acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him they were amazed: and his mother said unto him, Son, why has thou thus dealt with us? behold, thy father and I have sought thee sorrowing. [Thy father—*i. e.* Thy supposed father.]

49 And he said unto them, How is it that ye sought me? will ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. [Was subject—*i. e.* From that time till he was thirty years old.]

52 And Jesus increased in wisdom and stature, and in favour with God and men.

C H A P. III.

2 John's preaching and baptism. 16 His testimony of Christ.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrach of Galilee, and his brother Philip tetrach of Iturea, and of the region of Trachonitis, and Lysanias the tetrach of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. [Word of God—*i. e.* A special command to execute his office.]

3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ; [Every valley—*i. e.* All impediments shall be taken away, that the way to salvation by Christ may be evident.]

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come ?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees : every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, *What shall we do then?* [What shall we do—*viz.* To avoid impending danger.]

11 He answereth and said unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise. [Let him impart—*Charity is the true fruit of repentance.*]

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do ?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages. [Violence—*viz.* By depredations.]

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not ; [Were in expectation—*viz.* Concerning the coming of the Messias.]

16 John answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost and with fire : [With water—*viz.* The external sign.—[With fire—*Cleanse them from sin as fire does gold from the dross.*]

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner ; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrach, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

- 20 Added yet this above all, that he shut up John in prison.
 21 Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened,
 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased.
 23 And Jesus himself began to be about *thirty years of age*, being (as was supposed) the son of Joseph, which was *the son of Heli*, [Thirty years of age—See Numb. iv, 3, 35, &c. at which age the priests entered into their function.]
 24 Which was *the son of Matthath*, which was *the son of Levi*, which was *the son of Melchi*, which was *the son of Janna*, which was *the son of Joseph*,
 25 Which was *the son of Mattathias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Eli*, which was *the son of Negge*,
 26 Which was *the son of Maath*, which was *the son of Mattathias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*,
 27 Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*,
 28 Which was *the son of Melchi*, which was *the son of Addi*, which was *the son of Cosam*, which was *the son of Elmodam*, which was *the son of Er*.
 29 Which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the son of Matthath*, which was *the son of Levi*,
 30 Which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*,
 31 Which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*.
 32 Which was *the son of Jesse*, which was *the son of Obed*, which was *the son of Booz*, which was *the son of Salmon*, which was *the son of Naasson*,
 33 Which was *the son of Aminadab*, which was *the son of Aram*, which was *the son of Esrom*, which was *the son of Phares*, which was *the son of Juda*,
 34 Which was *the son of Jacob*, which was *the son of Ifaac*, which was *the son of Abraham*, which was *the son of Thara*, which was *the son of Nachor*.
 35 Which was *the son of Saruch*, which was *the son of Ragau*, which was *the son of Phalec*, which was *the son of Heber*, which was *the son of Sala*,

36 Which was *the son of Cainan*, which was *the son of Arphax-*
ed, which was *the son of Sem*, which was *the son of Noe*, which
was the son of Lamech,

37 Which was *the son of Mathusala*, which was *the son of Enoch*,
which was the son of Jared, which was *the son of Meleleel*, which
was the son of Cainan.

38 Which was *the son of Enos*, which was *the son of Seth*,
which was the son of Adam, which was *the son of God*.

C H A P. IV.

2 *Christ's temptation and victory.* 16 *He beginneth to preach.*

AND Jesus being full of the Holy Ghost returned from Jordan,
and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those
days he did eat nothing: and when they were ended he after-
wards hungered.

3 And the devil said unto him, If thou be the Son of God,
command this stone that it be made bread.

4 And Jesus answered him, saying, *It is written*, that man
shall not live by bread alone, but by every word of God. [It is
written—Deut. viii, 3.]

5 And the devil taking him up into an high mountain, shewed
unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him all this power will I give thee,
and the glory of them: for that is delivered unto me, and to
whomsoever I will, I give it. [Delivered—*Here the devil con-*
fesses he has no power over the world but only by God's permission.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee *behind me*,
Satan: for it is written, Thou shalt worship the Lord thy God,
and him only shalt thou serve. [Behind me—*Avaunt, and get*
thee gone.]

9 And he brought him to Jerusalem, and set him on a pin-
nacle of the temple, and said unto him, If thou be the son of
God, cast thyself down from hence:

10 For *it is written*, He shall give his angels charge over thee,
to keep thee. [It is written—*Psalms xcii, ii.*]

11 And in *their hands* they shall bear thee up, lest at any time
thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou
shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he de-
parted from him for a season. [For a season—*For he beset him*
again in his passion. John xiv, 32.]

14 ¶ And Jesus returned *in the power* of the spirit into Galilee: and there went out a fame of him through all the region round about. [In the power—*By a divine power.*]

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath-day, and *stood up for to read.* [Stood up for to read —See *Acts* xiii, 15, and xv. 21.]

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The spirit of the Lord *is* upon me, because he hath *anointed me* to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. [Anointed me—*i. e. Indued me with graces, and designed me thereto.*]

19 To preach the *acceptable year* of the Lord. [Acceptable year—*The time of grace and reconciliation.*]

20 And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all *bare him witness*, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? [Bare him witness—*i. e. Approved and commended his discourse.*]

23 And he said unto them, Ye will surely say unto me this proverb, *Physician, heal thyself:* whatsoever we have heard done in Capernaum, do also here in thy country. [Physician, &c.—*i. e. Respect those that are nearest thee more than strangers.*]

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land.

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. [Sarepta—*God often preferreth strangers before them of the household, especially when they are deficient in faith.*]

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath. [Filled with wrath—*Thinking the grace of God would be removed from them.*]

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power. [With power—*It smote the consciences of the hearers with reverence.*]

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, *What a word is this!* for with what authority and power he commandeth the unclean spirits, and they come out. [What a word—viz. *Which so effectually produceth its effects.*]

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. [Rebuked—*As have authority over all diseases.*]

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him; and he laid his hands on every one of them, and healed them. [Healed them—*Thereby proving himself the Saviour and deliverer.*]

41 And devils also came out of many, crying out and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ. [To speak—i. e. *To tell who he was.*]

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. [Other cities—viz. *That they might have the means of salvation also.*]

44 And he preached in the synagogues of Galilee.

C H A P. V.

4 The miraculous draught of fishes. 27 Matthew called.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennaret. [To hear—Because they were but darkly instructed by the Scribes and Pharisees.]

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. [At thy word—In compliance with your request; perhaps he had a strong presumption of success.]

6 And when they had this done, they incloſed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord! [Depart—He was struck with a sense of his own sinfulness.]

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. [Catch men—By preaching the Gospel thou shalt draw men to eternal life.]

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will: Be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. [Shew thyself—He would not dissolve the law yet in force. Lev. xiv, 4, 10.]

15 But so much the more went there a fame abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem : and the power of the Lord was *present* to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch, in the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. [Thy sins—*i. e.* *The spring of all our diseases.*]

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins but God alone ?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts ?

23 Whether is easier to say, Thy sins be forgiven thee ; or to say, Rise up and walk ?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, He said unto the sick of the palsy, *I say unto thee,* Arise, and take up thy couch, and go unto thine house. [I say unto thee—I command thee, as having power to do so.]

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the *receipt of custom*: and he said unto him, Follow me. [*Receipt of custom—In the place where Caesar's dues were paid.*]

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house : and there was a great company of publicans, and of others that sat down with them.

30 But their Scribes and Pharisees *murmured* against his disciples, saying, Why do ye eat and drink with publicans and sinners ? [Murmured—*As tho' he were a companion of the wicked.*]

31 And Jesus answering, said unto them, They that are whole need not a physician ; but they that are sick.

32 I came not to call the righteous, but sinners to repentance. [The righteous—viz. Such as are puffed up with a conceit of their own righteousness.—[But sinners—Those who know themselves to be so.]

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; But thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. [Then shall they fast—i. e. Have cause to be sorrowful.]

36 ¶ And he spake also a parable unto them; No man putteth a piece of new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better. [No man—i. e. A change of life, though for the better, must be by slow degrees.]

C H A P. VI.

13 The twelve apostles chosen. 42 Hypocrisy forbidden.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. [Second sabbath—See Lev. xxiii, 15, 16.]

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hundred, and they which were with him. [David did—1 Sam. xxi, 6.]

4 How he went into the house of God, and did take and eat the shew-bread, and gave to them that were with him; which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath. [Is Lord—Has power to fix the observation of it.]

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered:

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. [An accusation—viz. As a transgressor of the law.]

8 But he knew their thoughts, and said to the man which had withered hand, Rise up, and stand forth in the midst. And arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on sabbath-days to do good, or to do evil? to save life, to destroy it? [To destroy it—*He who saveth not when he destroyeth.*]

10 And looking round about upon them all, he said unto them, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus. [Filled with madness—*Anger and resentment.*]

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: of them he chose twelve, whom also he named apostles. apostles—*i. e. Ambassadors or messengers.*

14 Simon (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew;

15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

16 And Judas the brother of James; and Judas Iscariot, which was the traitor.

17 ¶ And he came down with them, and stood in the plain; the company of his disciples, and a great multitude of people of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their infirmities;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. [Went virtue—*Mark v, 30.*]

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. [Separate you—*i. e. Excommunicate you as profane persons.*]

23 Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers to the prophets.

24 But woe unto you that are rich ! for ye have received your consolation. [That are rich—*i. e.* Trust in riches.]

25 Woe unto you that are full ! for ye shall hunger. Woe unto you that laugh now ! for ye shall mourn and weep. [That laugh—Live in pleasure and dissipation.]

26 Woe unto you when all men shall speak well of you ! for did their fathers to the false prophets.

27 ¶ But I say unto you, which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek, offer also the other ; and him that taketh away thy cloke, forbid not to take thy coat also. [Offer the other—Be willing rather to bear new injuries than revenge the old.]

30 Give to every man that asketh of thee ; and of him that taketh away thy goods, ask them not again.

31 And as you would that men should do to you, do you all to them likewise.

32 For if you love them which love you, what thank have ye for sinners also love those that love them. [What thank have ye—What reward can ye expect from God ?]

33 And if ye do good to them which do good to you, what thank have ye ? for sinners also do even the same.

34 And if you lend to them of whom you have to receive what thank have ye ? for sinners also lend to sinners, and receive much again. [Sinners—Such as have no regard for God.]

35 But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven. [Judge not—*i. e.* Be not harsh in reproofing.]

38 Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind ? shall they not both fall into the ditch ?

40 The disciple is not above his master : but every one that perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? [The mote—*i. e.* A small fault.]

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest the beam that is in thine own eye? Thou hypocrite, cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. [Cast first—*i. e.* First mend your own faults.]

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. [Abundance of the heart—generally it is so, but not always.]

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which stream did beat vehemently, and immediately it fell, and the fall of the house was great.

C H A P. VII.

12 Christ raiseth the widow's son. 37 Mary anoints his feet.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum:

2 And a certain Centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue—viz. A church.

6 Then Jesus went with them. And when he was now not far from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof;

7 Wherfore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. [Sa
in a word—*i. e. Command it to be so.*

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another Come, and he cometh; and to my servant, Do this, and he doeth it. [Doeth it—*Therefore you being in authority can do likewise.*

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, say unto you, I have not found so great faith, no, not in Israel—[In Israel—*He believed without requesting a sign, which the Jews did not do.*

10 And they that were sent, returned to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. [Weep not—*i. e. Be comforted.*

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, The God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent them unto Jesus, saying, art thou he that should come? or look we for another? [He that should come—*The expected Messias.*

20 When the men were come unto him, they said John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind, he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me—*i. e. At my humble state and condition.*

¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft garment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say to you, much more than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of woman, there is not a greater prophet than John the Baptist: but he that least in the kingdom of God, is greater than he. [Not a greater i. e. In office.—[Kingdom of God—i. e. The least therein is greater than the greatest mortal man.

29 And all the people that heard him, and the publicans, justified God, being baptized by the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. [Against themselves—viz. To their own loss and destruction.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children fitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. [Eating and drinking—According to the common custom of men.

35 But wisdom is justifiable of all her children. [Wisdom is justifiable—By calling sinners to God by John's austerity, and Christ's familiarity.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down at meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment. [A sinner—One of notorious life and conversation.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man if he were a prophet would have known who, and what manner of woman this is that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have some what to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. [No water—It was the custom to give strangers water to wash and cool their feet. See Gen. xviii, 4.]

45 Thou gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet. [No kiss—The usual manner of salutation. Rom. xvi, 16. 1 Pet. v. 14.]

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. [She loved much—i. e. Because her manifold sins are forgiven.]

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee go in peace. [In peace—i. e. In peace of conscience.]

C H A P. VIII.

5 Parable of the sower. 22 The tempest rebuked.

AND it came to pass afterward, that he went throughout every city and village preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him; [The kingdom of God—The doctrine of the gospel.]

2 And certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of the substance,

¶ And when much people were gathered together, and were
ne to him out of every city, he spake by a parable:

¶ A sower went out to sow his seed, and as he sowed, some fell
the way-side; and it was trodden down, and the fowls of the
devoured it:

¶ And some fell upon a rock; and as soon as it was sprung
it withered away, because it lacked moisture.

¶ And some fell among thorns; and the thorns sprung up
th it, and choked it:

¶ And other fell on good ground, and sprung up, and bare
it an hundred-fold. And when he had said these things, he
ed, He that hath *ears to hear let him hear.* [Ears to hear—
To bear and believe these things.

¶ And his disciples asked him, saying, What might this para-
be?

¶ And he said, Unto you it is given to know the mysteries of
e kingdom of God, but to others in parables; that seeing they
ight not see, and hearing they might not understand.

¶ Now the parable is this: The seed is the word of God:

¶ Those by the way-side, are those that hear; then cometh
e devil, and taketh away the words out of their hearts, lest they
ould believe and be saved.

¶ They on the rock are they, which, when they hear, re-
ceive the word with joy; and these have no root, which for a
hile believe, and in time of temptation fall away. [Of temptation
-viz. Of afflictions.

¶ And that which fell among thorns, are they, which, when
they have heard, go forth and are choked with cares and riches,
nd pleasures of this life, and bring no fruit to perfection:

¶ But that on the good ground are they, which in an honest
and good heart, having heard the word, keep it, and bring forth
ruit with patience. [With patience—Persevering to the last.

¶ No man, when he hath lighted a candle, covereth it
with a vessel, or putteth it under a bed; but setteth it on a candle-
stick, that they which enter in may see the light.

¶ For nothing is secret, that shall not be made manifest;
neither any thing hid, that shall not be known, and come abroad.

¶ Take heed therefore how ye hear: for whosoever hath, to
him shall be given; and whosoever hath not, from him shall be
taken, even that which he seemeth to have. [Seemeth to have—
Or thinketh he hath.

¶ Then came to him his mother and his brethren, and
could not come at him for the press.

¶ And it was told him by certain, which said, Thy mother
and thy brethren stand without desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are those which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples : and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep : and there came down a storm of wind on the lake ; and they were filled with water, and were in jeopardy. [Fell asleep—*i. e.* Into a sound sleep.]

24 And they came to him, and awoke him, saying, Master master, we perish. Then he arose and rebuked the wind, and the raging of the water : and they ceased, and there was a calm.

25 And he said unto them, Where is your faith ? and they being afraid, wondered, saying one to another, What manner of man is this ! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs,

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus thou Son of God most high ? I beseech thee torment me not. [Torment me not—*As Matt. viii, 29.*]

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him : and he was kept bound with chains, and in fetters ; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name ? And he said, Legion : because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep. [Into the deep—viz. Into hell.]

32 And there was there an herd of many swine feeding on the mountain : and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done ; and came to Jesus, and found the man out of whom the devils were departed, sitting, at the feet of Jesus, clothed, and in his right mind : and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them : for they were taken with great fear : and he went up into the ship, and returned back again. [Back again—*i. e.* Into Galilee.]

38 Now the man out of whom the devils were departed, besought him that he might be with him : but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people gladly received him : for they were all waiting for him.

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him that he would come into his house.

42 For he had *only* one daughter about twelve years of age, and she lay a dying. (But as he went, the people thronged him.) [One daughter—*This is added as a reason for his anxiety to have her cured.*]

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any.

44 Came behind him, and touched the border of his garment : and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me ? When all denied ; Peter, and they that were with him, said Master, the multitude throng thee, and pres' *thee*, and sayest thou, Who touched me ?

46 And Jesus said, somebody hath touched me : for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort : thy faith hath made the whole ; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead ; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not : believe only, and she shall be *made whole*. [Made whole—*Restored to life*.]

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her. But he said, Weep not ; she is not dead but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.
 54 And he put them all out, and took her by the hand, and called, saying, Maid arise. [All out—Except those mentioned ver. 51.]

55 And her spirit came again, and she arose straightway: and he commanded to give her meat. [Her meat—As a proof that she lives.]

56 And her parents were astonished: but he charged them that they should tell no man what was done.

C H A P. IX.

1 Christ sendeth out his disciples. 10 Five thousand fed.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. [Over all devils—i. e. To cast any of them out of the possessed.]

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a-piece.

4 And whatsoever house you enter into, there abide, and thence depart. [Abide, depart—As occasion offers.]

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the Tetrach heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. [And healed—That might engage men's attention.]

12 And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat and were all filled: and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to pass as he was alone praying, his disciples were with him: And he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing; [To tell no man—viz. Till the appointed time.

22 Saying, the Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. [His cross daily—viz. If God should please to call him to daily afflictions.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.

28 ¶ And it came to pass, about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold there talked with him two men, which were Moses and Elias,

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. [His decease—i. e. His death and passion.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days, any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him:

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. [Cried out—*In token of great sorrow and grief.*

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither?

42 And as he was yet a-coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men. [Sink down—*i. e. Be sure to remember them.*

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child and set him by him. [The thought—viz. *Worldly ambition.*

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name ; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not : for he that is not against us, is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, [Received up—viz. *By his ascension into heaven.*]

52 And sent messengers before his face : and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ? [Command—*They thought it but just for their contempt of him.*]

55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 ¶ And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests ; but the Son of man hath not where to lay his head. [Where to lay his head—*He intimated that he would but deceive himself in following him for temporal gains.*]

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury the dead : but go thou and preach the kingdom of God. [Let the dead, &c.—viz. *The unregenerate who are dead in trespasses and sins.*]

61 And another also said, Lord, I will follow thee ; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God. [Looking back—*i. e. Repenting of what he has begun.*]

C H A P. X.

1 *Seventy disciples sent forth. 29 The lawyer's question.*

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest,*

that he would send forth labourers into his harvest. [The harvest truly is great—*i. e.* Great numbers were ready to be converted to the *Gospel*.]

3 Go your ways: behold I send you forth as lambs among wolves. [Wolves—*Bloody persecutors*.]

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, *Peace be to this house.* [Peace—*Health and happiness*.]

6 And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. *Go not from house to house.* [Go not from house to house—*In respect of the charge you put them to.*]

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, fitting in sackcloth and ashes. [Chorazin! Bethsaida!—*Two cities on the lake of Genesareth.*—[Sackcloth and ashes—*Signs of mourning and repentance.*]

14 But it shall be more tolerable for Tyre and Sidon at the judgement, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. [Exalted to heaven—*By reason of Christ's preaching there.*]

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning, fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven. [Written in heaven—i. e. Elected to eternal life.]

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these thing from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight.

22 All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father , and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see :

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

25 ¶ And behold a certain lawyer stood up, and tempted him, saying, Master what shall I do to inherit eternal life ? [A lawyer—One that expounded the law of Moses.]

26 He said unto him, What is written in the law ? How readest thou ?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right. This do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour ? [Who is my neighbour—They counted their friends and countrymen alone their neighbours.]

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way ; and when he saw him, he passed by, on the other side. [On the other side—As unworthy of his care or pity.]

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him, [A Samaritan—Whose nation was odious to the Jews.]

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? [Was neighbour—*i. e.* Acted according to the law.]

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house. [A certain village—Bethany.]

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things. [Careful—Too much perplexed with these cares, which hinder thee from hearing the gospel, which is more necessary.]

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. [Good part—*viz.* Christ's divine instruction.]

C H A P. XI.

2 Christ teacheth to pray. 29 He reproveth the Pharisees, &c.

AND it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. [Teach us to pray—*i. e.* By some particular form.]

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth.

3 Give us day by day our daily bread. [Day by day—*i. e.* Every day.]

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. [Lead us not—*i. e.* Suffer us not to be tempted too highly.]

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him? [In his journey—Or, a traveller out of his way.]

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, ye shall find; knock, and it shall be opened unto you.

For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give a serpent?

Or if he ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

¶ And he was casting out a devil, and it was dumb. And as he passed, when the devil was gone out, the dumb spake; the people wondered. [It was dumb—*i. e.* Made the possessed]

But some of them said, He casteth out devils through zebub, the chief of the devils.

And others tempting him, sought of him a sign from heaven.

But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth.

If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your cast them out? therefore shall they be your judges.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. [The finger of God—God's irresistible power.]

When a strong man armed keepeth his palace, his goods in peace:

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he stood, and divideth his spoils.

He that is not with me, is against me: and he that gateth not with me, scattereth. [With me—*i. e.* On my side.]

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, return to my house whence I came out.

And when he cometh, he findeth it swept and garnished. Sot and garnished—By a slight formal repentance.

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and state of that man is worse than the first.

27 ¶ And it came to pass as he spake these things, a certain woman of the company lifted up her voice and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God and keep it. [Keep it—Walk according to what it commands.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold a greater than Solomon is here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here. [The men of Nineve—i. e. Their example shall be a condemnation to these.

33 No man, when he had lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body is full of light; but when thine eye is evil, thy body is also full of darkness. [Single—Clear without blemish.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. [No part dark—Regenerated body and soul.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also? [That which is within—the Body and soul also.

41 But rather give alms of such things as ye have; and behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgement and the love

God: these ought ye to have done, and not to leave the
mer undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats
the synagogues, and greetings in the markets.

44 Woe unto you, Scribes and Pharisees, hypocrites! for ye
as graves which appear not, and the men that walk over them,
not aware of them. [Graves which appear not—*Your inward
elements appear not to men.*]

45 ¶ Then answered one of the lawyers, and said unto him,
Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade
you with burdens grievous to be borne, and ye yourselves touch
the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets,
your fathers killed them.

48 Truly ye bear witness, that ye allow the deeds of your
fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them
prophets and apostles, and some of them they shall slay and per-
secute. [The Wisdom—viz. *I myself.*]

50 That the blood of all the prophets, which was shed from
the foundation of the world, may be required of this generation.

51 From the blood of Abel unto the blood of Zacharias,
which perished between the altar and the temple: verily I say
unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key
of knowledge: ye entered not in yourselves, and them that were
going in, he hindered. [The key of knowledge—*By your
rites and traditions.*]

53 And as he said these things unto them, the Scribes and
Pharisees began to urge him vehemently, and to provoke him to
say of many things;

54 Laying wait for him, and seeking to catch something out
of his mouth, that they might accuse him.

C H A P. XII.

1 Of avoiding hypocrisy. 41 The wise steward.

55 In the mean time, when there were gathered together an in-
numerable multitude of people, insomuch that they trod
upon another, he began to say unto his disciples first of all,
56 Are ye of the leaven of the Pharisees, which is hypocrisy.
For there is nothing covered, that shall not be revealed;
whatsoever ye hid that shall not be known.
Therefore, whatsoever ye have spoken in darkness, shall be
in the light; and that which ye have spoken in the ear in

closets, shall be proclaimed upon the *house-tops*. [House-tops
Publickly and openly.]

4 And I say unto unto you, my friends, Be not afraid them that kill the body, and after that, have no more that they can do.

5 But I will forewarn you whom ye shall fear : Fear him which, after he hath killed, hath power to cast into hell ; yea I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? [Five sparrows—Things the smallest account.]

7 But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that *blasphemeth* against the Holy Ghost, it shall not be forgiven. [Blasphemeth—With premeditated resolution against his knowledge and conscience.]

11 And when they bring you unto the synagogues, and magistrates, and powers, take ye no thought how or what shall answer, or what ye shall say :

12 For the Holy Ghost shall teach you in the same hour ye ought to say.

13 ¶ And one of the company said unto him, Master, say to my brother that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, a divider over you ?

15 And he said unto them, Take heed and beware of covetousness : for a man's life consisteth not in the abundance of things which he possesseth.

16 And he spake a parable unto them, saying, The great rich man brought forth plentifully. [Rich man—Here is shewn the folly of such as gather and lay up riches, notwithstanding the shortness of life.]

17 And he thought within himself, saying, What shall I because I have no room where to bestow my fruits ?

18 And he said, This will I do : I will pull down my house and build greater ; and there will I bestow all my fruits my goods.

19 And I will say to my soul, Soul, thou hast much goods up for many years ; take thine ease, eat, drink, and be merry. [Soul, thou hast, &c.—This is the common argument of such as drown'd in abundance and pleasure, placing their whole felicity in]

20 But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God. [Rich towards God—viz. *In faith and good works*.]

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than meat.

24 Consider the ravens: for they neither sow, nor reap; which neither have store-house, nor barn; and God feedeth them: How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest? [For the rest—viz. *To preserve your living in life which dependeth upon God alone*.]

27 Consider the lilies how they grow: They toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, either be ye of *doubtful mind*. [Doubtful mind—*Or live in painful suspense*.]

30 For all these things do the *nations of the world* seek after: for your Father knoweth that ye have need of these things. Nations of the world—*Gentiles and worldly minded men*.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you. [These things—*Temporal necessaries*.]

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: provide yourselves *bags* which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. [Bags which wax—*Charity layeth up riches more safely than any care of worldly men can do*.]

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord, when he cometh shall find watching: verily, I say unto you, That he

shall gird himself, and make them to sit down to meat, and will come forth and serve them. [Serve them—Requite their service with eternal life.]

38 And if he shall come in the second watch, or come in the third watch, and find them so: blessed are those servants. [Second watch—Come he sooner or later.]

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But, and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drukē;

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the un-believers.

47 And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. [Shall be beaten—This shews that ignorance will not go unpunished.]

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled? [Fire—Divisions and, disagreements on account of the gospel.]

50 But I have a baptism to be baptized with, and how am I straitened till it be accomplished! [A baptism—Alluding to his sufferings.]

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time? [Ye hypocrites—He rebukes them because they will not acknowledge the kingdom of God so clearly manifested to them.

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. [When thou goest, &c.—The meaning is, make thy peace with God in this life, thro' Christ, and abuse not his patience lest he judge thee according to the rigour of his justice, which thou canst never satisfy.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

C H A P. XIII.

1 Jesus preacheth repentance. 31 Herod reproved.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifice. [Whose blood—Probably these were the sect of Judas of Galilee, mentioned Acts v. 37.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? [Suppose ye, &c.—These chances should not induce you to judge rashly of your brethren. John ix. 2.

3 I tell ye, Nay: but, except ye repent, ye shall all likewise perish. [I tell you, Nay: Here he admonishes them to look to their own deserts.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable ; A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, *these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?* [These three years—*i. e. Many years successively.*]

8 And he answering, said unto them, Lord, let it alone this year also, till I shall dig about it, and dung it.

9 And if it bear fruit, well : and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had *a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.* [A Spirit of infirmity—Any disorder arising from the malice of the devil.]

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her : and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these *eighteen years*, be loosed from this bond on the sabbath-day ? [Eighteen years—Without any respite.]

17 And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like ? and whereunto shall I resemble it ?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden ; and it grew, and waxed a great tree ; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God ?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying towards Jerusalem.

23 Then said one unto him, Lord, *are there few that be saved?* And he said unto them, [Are there few—*Because so few in comparison received the gospel doctrine.*]

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: [Whence you are—*i. e. I own you not for mine.*]

26 Then shall ye begin to say, We have eaten and drank in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know ye not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the *east*, and from the *west*, and from the north, and from the south, and shall sit down in the kingdom of God. [East, the west, &c.—*From all parts of the world some shall be saved.*]

30 And behold there are last, which shall be first; and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. [Herod will kill thee—*This advice seemeth not to arise so much from good-will towards Christ, as from a desire to get rid of his doctrine. See Amos vii. 12. 13.*]

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. [I cast out devils—*Intimating that he had no reason to fear human power, who could command the powers of hell.*—[Be perfected—*i. e. In a short time he should finish his course and man's redemption. John xix. 28. 30.*]

33 Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: And verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. [Your house, &c.—*viz. By the destruction of the temple.*]

C H A P. XIV.

3 Jesus teacheth humility. 15 The great supper.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. [Watched him—*i. e.* His words and behaviour that they might find something to accuse him of.]

2 And behold; there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go; [Held their peace—*Fearing the hatred of the people, for whom Christ wrought so much good.*]

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; [When thou art bidden—*Here Christ rebukes the ambition of the Scribes and Pharisees.*]

9 And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; and when he that bad thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee: [When thou makest—*Here again he condemns the error of the Pharisees, who thought thereby they fulfilled the law of charity.*]

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind.

14 And thou shalt be blessed; for they cannot recompence thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. [Eat bread—*i. e.* Partake of the joys of heaven.]

16 Then said he unto him, A certain man made a great supper, and bade many :

17 And sent his servant at supper-time, to say to them that were bidden, Come; for all things are now ready.

18 And they all with *one consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused: [One consent—*i. e.* Refuse to come, as if by agreement.]

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So the servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the *streets and lanes* of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. [Streets and lanes—*H*ereby is signified the unregarded Gentiles, under the title of poor, lame, &c. See Rev. iii. 17.]

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said unto the servant, Go out unto the highways and hedges, and *compel them* to come in, that my house may be filled. [Compel them—Not by violence, but the power of preaching.]

24 For I say unto you, that none of these men which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. [Hate not his father—Doth not love his friends less than me.]

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intended to build a tower, sitteth not down first and counteth the cost, whether he hath sufficient to finish it?

29 Left haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish,

31 Or what king going to make war against another king, setteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciples. [All that he hath—*i. e.* All earthly connexions, whether friends or estates.]

34 ¶ Salt is good: but if the salt have lost his favour, where-with shall it be seafoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

C H A P. XV.

3 Parable of the lost sheep. 11 The prodigal son.

TH E N drew near unto him all the publicans and sinners for to hear him. [Sinners—*i. e.* Notorious sinners.]

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 *What man of you* having an hundred sheep, if he loose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, untill he find it? [*What man of you—The end of all these similitudes, is to teach you the bounty of God and his care of sinners recovery; and how they who are truly sanctified are so far from envying the conversion of other sinners, that they heartily rejoice at it.*]

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine *just persons*, which need no repentance. [Just persons—*i. e.* Not spotted with any exorbitant misdeeds.]

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neigbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise I say unto you, This is joy in the presence of the angels of God, over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons :

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. [Give me the portion—*This parable shews that we should be so united unto God, as not to desire too great a share of worldly goods, lest we fall into irregularity of life and be undone body and soul.*]

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

15 And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine :

16 And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son : make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. [A great way off—*This shews God's preventing grace towards us.*]

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it ; and let us eat, and be merry :

24 For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the fields : and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and found.

28 And he was angry, and would not go in : therefore came his father out, and intreated him. [And he was angry—*Christ here reproves the churlish disposition of such as are dissatisfied, when God shews mercy to poor miserable sinners.*]

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: [Do I serve thee—*Hypocrites accuse God of injustice, and esteem themselves righteous.*]

30 But soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

C H A P. XVI.

1 Of the unjust steward. 14 Hypocrisy reproved.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. [Wasted his good—*This parable points out, that they who bestow God's gifts on their pleasures or worldly interests, only abuse the same, and must account to God for the same.*]

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. [An hundred measures of oil—*Each measure being nine gallons three quarts.*]

7 Than said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. [An hundred measures of wheat—*Each measure containing about six pints.*]

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. [Commended—*The meaning is to shew, that we ought in time to seek to cover by charity, the misuse we have made of some of his temporal goods.*]

9 And I say unto you, Make to yourselves of friends of the
mammon of unrighteousness ; that, when ye fail, they may re-
ceive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in
much : and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous
mammon, who will commit to your trust *the true riches*? [The
true riches—*i. e.* *Spiritual riches*.]

12 And if ye have not been faithful in that which is another
man's, who shall give ye that which is your own?

13 No servant can serve two masters : for either he will hate
the one, and love the other ; or else he will hold to the one, and
despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all
these things : and *they derided him*. [They derided him—*Thinking*
that they knew better.]

15 And he said unto them, Ye are they which justify your-
selves before men ; but God knoweth your hearts : for that which
is highly esteemed among men, is abomination in the sight
of God.

16 The law and the prophets *were* until John : since that
time the kingdom of God is preached, and every man presseth
into it.

17 And it is easier for heaven and earth to pass, than one tittle
of the law to fail.

18 Whosoever putteth away his wife, and marrieth another,
committeth adultery : and whosoever marrieth her that is put
away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in
purple and fine linen, and fared sumptuously every day. [In purple,
&c.—*White and scarlet were the most magnificent colours among*
the ancients. *Prov.* xxxi. 12. *Rev.* xviii. 16.]

20 And there was a certain beggar named Lazarus, which
was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the
rich man's table : moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried
by the angels into *Abraham's bosom* : the rich man also died, and
was buried. [*Abraham's bosom*—*i. e.* *The communion of saints*
and faith of Abraham.]

23 And in hell he lifted up his eyes, being in torments, and
seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on
me, and send Lazarus that he may dip the tip of his finger in
water, and cool my tongue ; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life-time receivedſt thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. [Son—*A common mode of speech, otherwise the wicked are not accounted the children of Abraham.*]

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from us to you, cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may *testify* unto them, lest they also come into this place of torment. [Testify—viz. *The torments that are prepared for the wicked.*]

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, if they hear not Moses and the prophets, *neither will they be persuaded*, though one rose from the dead. [Neither will they be persuaded—*If they will not believe the word of God, what hope is there that they will credit a man pretending that he came from the dead.*]

C H A P. XVII.

1 To avoid giving offence. 12 The ten lepers.

THEN said he unto the disciples, *It is impossible* but that offences will come: but *woe unto him* through whom they come! [It is impossible—*By reason of men's wickedness.*]

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. [Offend—*i. e. Divert him from the knowledge of God.*]

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespasses against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith *as a grain of mustard-seed*, ye might say unto this sycamine tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you. [As a grain of mustard-seed—*By this he shews the apostles that they bad hardly a grain of faith as yet.*]

7 But which of you having a servant plowing, or feeling
idle, will say unto him by and by, when he is come from the
field, Go, and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I
may sup, and gird thyself, and serve me, till I have eaten and
unken; and afterward thou shall eat and drink?

9 Doth he thank that servant because he did the things that were
commanded him? I trow not. [Doth he thank—*i. e.* As if he
were obliged to him for what he had done.

10 So likewise ye when ye shall have done all those things
which are commanded you, say, We are unprofitable servants:
we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he
passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him
ten men that were lepers, which stood afar off. [Afar off—*viz.*
that they might not infect others.

13 And they lifted up their voices, and said, Jesus, Master,
have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went,
they were cleansed.

15 And one of them, when he saw that he was healed,
turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks:
he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed?
where are the nine? [Where are the nine—Nine were un-
thankful.

18 There are not found that returned to give glory to God,
this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath
healed the whole.

20 ¶ And when he was demanded of the Pharisees, when the
kingdom of God should come, he answered them and said, The
kingdom of God cometh not with observation. [Observation—
With external pomp or shew, as worldly kingdoms do.

21 Neither shall they say, Lo, here; or lo there: for behold,
the kingdom of God is within you. [Within you—*i. e.* Has its
foundation in the heart.

22 And he said unto the disciples, The days will come when
ye shall desire to see *one of the days* of the Son of man, and ye
shall not see it. [One of the days—*i. e.* Wish for me among you
after I am departed from you.

23 And they shall say to you, See here; or see there: go not
after them, nor follow them.

24 For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark and the flood came, and destroyed them all. [They did eat, & —Minding nothing but earthly pleasures.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded,

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife. [Lot's wife—See Gen. xix. 26.

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together. [Eagles—Job xxxix. 30.

C H A P. XVIII.

3 The importunate widow. 39 The blind healed.

AND he spake a parable unto them, to this end, that men ought always to pray, and not to faint. [Not to faint. Not to let go their hope under afflictions.

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said unto himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth, I will avenge her, lest by her continual coming, she weary me.

6 And the Lord said, hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? [Bear long—
e. Long suffer the wicked to insult him.]

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? Find faith—*i. e. Will find but few faithful.*

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. [Stood and prayed—*A very reverent posture for a sinful creature to the great God.*]

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, O be merciful to me a sinner. [Would not lift up—*This was argument of an humble heart.*]

14 I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. [Justified—*i. e. Acquitted of his sins.*]

15 And they brought unto him also infants, that he should touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none good, save one, that is God. [Is good, save one—*Jesus here with he could not call him good, except he also acknowledged him to be God.*]

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet if thou one thing: sell all that thou hast, and distribute unto

the poor, and thou shalt have treasure in heaven: and come follow me. [Yet lackest—If you have done all these things, still thy heart is too much set on worldly matters.]

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. [A camel—This seems to be a proverb whereby an impossibility is expressed.]

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time and in the world to come life everlasting. [Manifold more—viz. God's grace and blessing.]

31 ¶ Then he took unto him the twelve, and said unto them Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again. [Rise again—He tells them that they might not despise at his death.]

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: [Blind man—Bartimeus, Mark x. 46.]

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus thou son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it gave praise unto God. [Glorifying God—In thankfulness for the benefit received.

C H A P. XIX.

2 The publican Zaccheus. 28 Christ's entry into Jerusalem.

AND Jesus entered and passed through Jericho.
2 And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. [Chief among the publicans—The collector general.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. [Who he was—What manner of person he was.

4 And he ran before, and climbed up into a sycomore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. [A man that is a sinner—So they counted all publicans,

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. [A son of Abraham—To walk in the faith of Abraham.

10 For the Son of man is come to seek and save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. [The kingdom of God—Meaning a temporal earthly kingdom.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. [Was returned—*i. e. Christ coming in glory to judgement.*

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. [Thine own mouth—*By the confession of your own conscience.*

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. [Shall be given—*He that hath faithfully employed God's gifts shall receive more.*

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. [Ask you—*Christ knowing the question that would be put to them, here provides them with a sufficient answer.*

32 And they that were sent, went their way, and found even as he had said unto them.

- 33 And as they were loosing the colt, the owners thereof said to them, Why loose ye the colt?
- 34 And they said, The Lord hath need of him.
- 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
- 36 And as he went, they spread their clothes in the way.
- 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;
- 38 Saying, Blessed be the King that cometh in the name of the Lord: *Peace in heaven, and glory in the highest.* [Peace in heaven—*That God may be reconciled to us by the Messiah.*]
- 39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.
- 40 And he answered and said unto them, I tell you, that if ye should hold their peace, *the stones would immediately cry out.* The stones would cry out—*Meaning that they laboured in vain to suppress his testimony.*
- 41 ¶ And when he was come near, he beheld the city, and wept over it,
- 42 Saying, If thou hadst known, even thou, at least in this day, the things which belong unto thy peace! but now they are hid from thine eyes.
- 43 For the days shall come upon thee, that thine enemies shall set a trench about thee, and compass thee round, and keep thee on every side,
- 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knowest not the time of *thy visitation.* Thy visitation—*When God offered thee mercy through me.*
- 45 And he went into the temple, and began to cast out them that sold therein, and them that bought;
- 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.
- 47 And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him;
- 48 And could not find what they might do: for all the people were very attentive to hear him,

C H A P. XX.

3 Christ's authority avouched. 9 The wicked husbandmen.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things ? or who is he that gave thee this authority ?

3 And he answered and said unto them, I will also ask you one thing ; and answer me :

4 *The Baptism of John, was it from heaven, or of men ? [The Baptism of John—i. e. His doctrine and ministry.]*

5 And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then believed ye him not ?

6 But and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable ; *A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. [A certain man, &c.—Which is interpreted Isa. v. 7. To be the Jews. See also Ps. lxxx. 8.]*

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard : but the husbandmen beat him, and sent him away empty. [A servant—i. e. Prophets.]

11 And again he sent another servant : and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third : and they wounded him also, and cast him out. [A third—i. e. Others at several times.]

13 Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. Wherefore shall the lord of the vineyard do unto them ?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, *God forbid.* [God forbid—They understood that he spoke of the church committed to their charge. ver. 19.]

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ?

18 Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people ; for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which *should feign themselves just men*, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. [Should feign, &c.—Thinking thereby to have deceived Christ.]

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered, and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection,) and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that *his brother* should take his wife, and raise up seed unto his brother. [His brother—Or next kinsman.]

29 There were therefore seven brethren: and the first took a wife and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But *they* which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: [They which—Here be means true believers.]

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering, said, Master, thou hast well said. [Well said—Because he confuted the doctrine of the sadducees.]

40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself said in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater damnation. [Widows houses—By deceiving the trust which friendless widows reposed in them.]

C H A P. XXI.

5 Destruction of the temple foretold. 34 Signs foregoing the last day.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites. [Two mites—The least money they had in use.]

3 And he said, Of a truth I say unto you, That this poor widow hath cast in more than they all: [More than they all—i. e. Most in proportion, considering her estate and theirs.]

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said, [And gifts—As plate, ornaments, jewels, &c.]

6 As for these things which ye behold, the day will come, in the which there shall not be left one stone upon another, that shall not be thrown down. [Which ye behold—Or, so much regard.]

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. [Time draweth near—viz. The seducers shall go out into the world.]

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for *my name's sake*. [My name's sake—*For the profession of your faith in me*.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls. [In your patience—*e. Live cheerful even under the cross*.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not hem that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. [In those days—viz. When Jerusalem shall be besieged by the Roman army.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. [Powers of heaven—*i. e. The very fabrick of heaven*.

27 And then shall they see the Son of man, coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold, the fig-tree, and all the trees;

30 When they now shoo forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. [Nigh at hand—*This came to pass about forty years after.*]

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away, but my word shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth. [As a snare—*When men look not for it.*]

36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. [To stand—*i. e. With fear of being condemned.*]

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. [Went out—*Namely out of Jerusalem.*]

38 And all the people came early in the morning to him in the temple, for to hear him.

C H A P. XXII.

2 Conspiracy against Christ. 54 He is denied by Peter.

NO W the feast of unleavened bread drew nigh which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. [Entered Satan—*The grace of God being taken away from him, the devil did wholly take possession of him.*]

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. [Captains—*i. e. Rulers of the temple.*]

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter, and John, saying, Go, and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: and they made ready the passover. [The passover—*i. e.* The lamb and all things requisite to the feast.]

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, *untill it be fulfilled* in the kingdom of God. [Untill it be fulfilled—*viz.* The salvation of sinners.]

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, untill the kingdom of God shall come. [The fruit of the vine—See Mark xv. 23.]

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But behold, the hand of him that betrayeth me is with me on the table. [On the table—*i. e.* Setteth with me at the table.]

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. [Benefactors—*The meaning is, that his servants should avoid all worldly pomp and titles.*]

26 But ye shall not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations : [Temptations—*i. e.* Persecutions and troubles.]

29 And I appoint unto you a kingdom, as my father hath appointed unto me ;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : [Desired to have you—*i. e.* To overthrow thee.]

32 But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death. [I am ready—*This shews the insufficiency of man depending on his own ability alone.*]

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, That this that is written, must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me have an end. [Among the transgressors—See *If.* liii. 12.]

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives ; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. [At the place—*viz.* To which he was accustomed to come.]

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him. [Strengthening him—*Not by communication of any virtue, but by a representation to his humanity the certain assurance of his speedy victory and glory.*]

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. [In an agony—*i. e.* A vehement conflict of soul, through the deepest sense of his Father's wrath against sinners for whom he stood a surety and redeemer.]

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow;

46 And said unto them, Why sleep ye? rise and pray lest ye enter into temptation.

47 ¶ And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. [Thus far—*viz.* To heal him of his wound.]

52 Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. [Your hour, &c.—The time you are to act this deed, and wherein the devil, the prince of darkness, endeavoureth to destroy me.]

54 ¶ Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them.

56 But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

60 And Peter, said Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and *wept bitterly*. [Wept bitterly—*Through true contrition and grief of heart.*

63 ¶ And the men that held Jesus, mocked him and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, *Prophecy*, who is it that smote thee? [Prophecy—*Scoffing them who held him to be a prophet.*

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council. [Into their council—*As if they meant to deal uprightly.*

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God. [Of the power—*In the glory of his heavenly kingdom.*

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. [Ye say that I am—*A common mode of speech among the Jews to consent to what another saith.*

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

C H A P. XXIII.

11 Herod mocketh Christ. 35 Christ crucified. 46 His death, &c.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King. [Forbidding to give—*This was a falsehood.* See Mat. xvii. 27. Mark xxii. 21.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching through all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem, at that time. [To Herod—*To ingratiate himself with him.*

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard

many things of him ; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words ; but he answered him nothing, [Answered him nothing—Because he asked brough idle curiosity.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. [A gorgeous robe—Rich costly raiment, through derision.

12 ¶ And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people : and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him :

15 No, nor yet Herod : for I sent you to him ; and lo, nothing worthy of death is done unto him :

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast,) One—viz. Of the condemned malefactors.

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas :

19 (Who for a certain sedition made in the city, and for murder was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them,

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go. [No cause—Here Pilate proves the innocence of Christ.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them, and of the chief priests, prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, *the days are coming*, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. [The days are coming—viz. *The destruction of Jerusalem by the Romans*.]

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry? [If they do—*A proverbial kind of speech, if they so ill treat the innocent, what must they expect to receive from God's hand, who are sinners.*]

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. [Hanged—i. e. Hung on the cross, being nailed hands and feet.]

40 But the other answering, rebuked him, saying, Dost thou fear God, seeing thou art in the same condemnation? [Fear God—Whose hand hath thus overtaken thee for thy crimes.]

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. [Remember me—i. e. Receive me mercy as one of thine.]

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. [The sixth hour—about noon.]

45 And the sun was darkened, and the veil of the temple
was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said,
father, into thy hands I commend my spirit: and having said
thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified
God, saying, Certainly this was a righteous man. [Glorified
God—Through a conviction of conscience.]

48 And all the people that came together to that sight, beholding
the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed
him from Galilee, stood afar off beholding these things.

50 ¶ And behold, there was a man named Joseph, a counse-
ller; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of
them;) he was of Arimathea, a city of the Jews: (who also
himself waited for the kingdom of God.) [Waited for—He
waited for the redeemer, the promised Messiah and his kingdom.]

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid
it in a sepulchre that was hewn in stone, wherein never man
before was laid.

54 And that day was the preparation, and the sabbath drew on.
Preparation—viz. The day before the feast.

55 And the women also which came with him from Galilee,
lived after, and beheld the sepulchre, and how his body
was laid.

56 And they returned, and prepared spices and ointment; and
kept the sabbath-day, according to the commandment. [According
to the commandment—Which forbid any servile work to be done on
sabbath.]

C H A P. XXIV.

Christ's resurrection declared. 44 He giveth charge to his apostles.

NOW upon the first day of the week, very early in the
morning, they came unto the sepulchre, bringing the
spices which they had prepared, and certain others with them.
Very early—viz. Before break of day.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed there-
about, behold, two men stood by them in shining garments:
two men—viz. Angels in human shape.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, [Remember how he spake—*Matt. xvii. 20. Mark ix. 31.*]

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs [Threescore furlongs—Seven miles and an half.]

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him [Eyes were holden—*John xx. 14. & xxi. 4.*]

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ?

18 And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ? [Only a stranger—They thought so publick a transaction must have spread far and near.]

19 And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people :

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel : and beside all this, to-day is the third day since these things were done. [We trusted—i. e. Had strong hopes.]

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre ;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said, that he was alive.

24 And certain of them which were with us, went to the sepulchre and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all the prophets have spoken?

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expound into them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. [He made, &c. He seemed to them prepared to go further.

29 But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them. [They constrained him—Prevailed on him by entreaties.

30 And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? [Did not our heart burn—i. e. Were we not inwardly stirred up by a divine fervour of God's spirit.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and faith unto them, Peace be unto you. [Peace be unto you—See chap. x. 5.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? [Thoughts—i. e. Perplexities and doubts of the truth.

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see we have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them. [Did eat—*For their stronger confirmation.*]

44 And he said unto them, *These are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. [These are—*viz. My death, burial, and resurrection, were foretold you by me.*]

45 Then opened he their understanding, that they might understand the scriptures. [Opened he—*i. e. He enlightened the faculties of their soul.*]

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. [In his name—*i. e. By his authority.*]

48 And ye are witnesses of these things.

49 ¶ And behold, I send the promise of my Father upon you; but tarry ye in Jerusalem, until ye be endued with power from on high. [The promise of my Father—*viz. The gifts of the Holy Ghost.*]

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy: [Worshipped him—*Adoring him in spirit, confessing him their Lord and Saviour.*]

53 And were continually in the temple, praising and blessing God. Amen. [Continually—*i.e. Daily, for otherwise we cannot understand.* *Acts, chap. i. ver. 13.*]

The Gospel according to S. JOHN.

A R G U M E N T.

S. John the Evangelist was of the city of Bethsaida, in Galilee. He was the son of Zebedee, and brother of S. James the great, whom Herod Agrippa put to death, and was the first martyr amongst the Apostles. He was called to the Apostleship very young, and being a virgin Apostle, S. Jerome relates that he continued always in that state. For this reason he adds, that he was beloved of our Lord, and rested on his bosom at his last supper; and when at the cross, treated him as his second self, calling him the son of the Blessed Virgin, and recommending the Virgin Mother to the care of the Virgin Disciple. See John xix. 26. 27.

After the descent of the Holy Ghost, he preached the Gospel in Asia, and was bishop of the church of Ephesus. He was condemned at Rome, by the emperor Domitian, to be cast into a boiling cauldron; but when he came out, Tertullian says he was unburt, and more vigorous than before. He was then banished to the isle of Patmos, where he wrote the book of Revelations. After the death of Domitian, he was recalled to Ephesus, by Nerva the emperor, and there wrote his Gospel about the ninety-seventh year after the death of Christ. S. Jerome relates the occasion of this undertaking, viz. Cerenthus and Ebion publishing their heresy, in which they maintain that Jesus Christ was no more than man, and that he existed not before he was born of the Virgin Mary; at the intercession of the bishops and christians in Asia, he wrote his Gospel, in which he speaks more highly of his Lord and Master than the three other Evangelists; and in a particular manner, rests strongly on his divinity. S. Augustine, in his harmony of the Gospels, makes this most excellent and truly edifying remark, touching the Gospel of S. John.

After having spoken of the mystical emblems assigned to the holy Evangelists, that Jesus Christ should be considered as a king, as an high priest, as man, and as God: S. Matthew, who represented him as the son of David, and adored by the wise men of the east, as a mark of royal dignity, is represented by a lion: S. Mark, who wrote only of his actions in human flesh, is represented by man: S. Luke, who wrote of his priestly office, is represented by the ox, the principal victim of the legal sacrifices: But S. John, who was particularly set apart to assert the divinity of Jesus Christ, is represented by the eagle, as soaring above the clouds of human infirmities, and making the Son equal with God. He undertakes more minutely than the others, to pen down the instructions of our Lord, and principally those of the most elevated and spiritual nature; and whereas, the other Evangelists confine themselves chiefly to the actions of our Saviour, in which he lays down for us a rule for our moral conduct through life. S. John, on the contrary, being willing to supply the deficiencies of the other, gives us an exalted account of the mystery of the holy Trinity, the equality of the three divine persons, and the glory of a blessed eternity. For this reason his Gospel is styled by Eusebius, and Clemens Alexandrinus, Evangelium Spirituale, or the Spiritual Gospel. It is remarkable, says another father of the church, that this Evangelist speaks most frequently, and strongly enforces brotherly love and charity; he alone relates how our Lord, with the profoundest humility and abasement, washed his disciples feet, to teach us a proportionable humility, agreeable to that divinely wise instruction of our Lord's, Quanto Major es, humilia te in omnibus. i. e. He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. Luke, ch. xxii. v. 26.

S. John died peaceably at Ephesus, in the hundredth year of Jesus Christ, about the age of ninety-four, as is most generally agreed, though some insist that he lived till he was an hundred, or one hundred and twenty years old.

C H A P . I.

1 *The divinity, &c. of Christ.* 19 *John's testimony of Christ.*

IN the beginning was the Word, and the Word was with God, and the Word was God. [The Word—viz. The promised Messiah—[With God—Co-eternal with the Father.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made. [All things were made—This shews the divinity of Christ.

4 In him was life; and the life was the light of men. [Was life—Before the creation of the world.—[The light of men—The fountain of reason and understanding to men.

5 And the light shineth in darkness; and the darkness comprehended it not. [In darkness—viz. In man's mind after the fall.—Comprehended it not—i. e. Understood not.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe. [Witness of the Light of Christ.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world. [Lighteth every man—viz. His understanding.

10 He was in the world, and the world was made by him; and the world knew him not. [Knew him not—Glorified him not God.

11 He came unto his own, and his own received him not. Unto his own—The Jews, his particular people.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: received him—By true faith and obedience.

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. [Was made flesh—Was made man—[Beheld his glory—In his miracles and works.

15 ¶ John bare witness of him, and cried, saying, This is he of whom I spake, He that cometh after me, is preferred before me: for he was before me. [Cometh after me—As baptised by me.—[Was before me—Greater in dignity.

16 And of his fulness have all we received, and grace for grace. Grace for grace—i. e. Abundance of grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ. [By Moses—*i. e.* By the ministry of Moses.—[But grace—*i. e.* The exhibition of the promises.]

18 No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him. [In the bosom—*i. e.* Most intimately united to him.]

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? [Who art thou—For they doubted whether he were not the Christ.]

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. [That prophet—Spoken of Duet. xviii. 15.]

22 Then said they unto him, who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, [Make straight—*i. e.* Make plain and manifest.]

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet. [Why baptizest thou—*i. e.* By what authority.]

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; [I baptize—*viz.* As the minister of the Messias.]

27 He it is, who coming after me, is preferred before me whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. [The Lamb of God—Alluding to the Paschal Lamb.]

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. [I knew him not—*i. e.* Not by sight, but divine revelation.]

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. [Upon whom—By this God revealed Christ to John.]

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus. [The two disciples—John gathered not disciples for himself but for Christ.]

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when he beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone. [A stone—Or Peter.]

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. [The son of Joseph—As men supposed.]

46 And Nathanael said unto him, Can there any good come out of Nazareth? Philip saith unto him, Come and see. [Come and see—i. e. Do not let men's prejudice get the better of truth.]

47 Jesus saw Nathanael coming to him, and saith unto him, Behold an Israelite indeed, in whom is no guile. [No guile—A man of honesty and integrity.]

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. [Thou art the Son of God—Christ's word begat his faith.]

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. [Greater things—i. e. A more evident manifestation of me.]

51 And he saith unto him, Verily, verily, I say unto you,

Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. [Ascending and descending—Ministering and waiting upon.]

C H A P. II.

7 *The water turned into wine.* 15 *Christ purgeth the temple.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. [Mother of Jesus—It seemeth that Joseph died before Christ began his ministry.]

2 And both Jesus was called, and his disciples to the marriage. [Was called—i. e. Invited.]

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. [What have I to do with thee—i. e. Now I am entered upon my sacred office I am not to receive admonitions from you.—[Mine hour—i. e. The fit and proper time.]

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece.

7 Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. [Governor—That is the steward.]

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. [Well drunk—i. e. Liberally.]

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. [Believed on him—The end of miracles is to bring us by true faith unto Christ.]

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. [Brethren—i. e. His kinsmen.]

13 ¶ And the Jews passover was at hand, and Jesus went up to Jerusalem.

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting : [In the temple—*In the outer court.*]

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers money, and overthrew the tables : [Small cords—*Probably which tied the sheep and oxen.*]

16 And said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. [Zeal—*Here means the heat of indignation.*]

18 ¶ Then answered the Jews, and said unto him, What sign shwest thou unto us, seeing that thou doest these things ? [What sign—*As your authority for doing thus.*]

19 Jesus answered and said unto them, Destroy this temple and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ? [Forty and six years—*This was not Solomon's Temple but the second temple. See Ezra, chap. iii. chap. iv.*]

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them ; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles that he did. [Many believed—*i. e. With a temporary faith.*]

24 But Jesus did not commit himself unto them, because he knew all men. [Did not commit—*He did not admit them into his familiar Society.*]

25 And needed not that any should testify of man : for he knew what was in man.

C H A P. III.

1 The necessity of regeneration. 25 John's doctrine of Christ.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews. [A ruler—viz. Of the Synagogue.]

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. [By night—*For fear of the Jews.—[Come from God—Divinely commissioned by him.*]

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom

of God. [Born again—Regenerated by the Holy Ghost.—[See the kingdom of God—Enter into it, as ver. 5.]

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born *of water and of the Spirit*, he cannot enter into the kingdom of God. [Of water—viz. Baptism, the sacrament of regeneration.—[Spirit—Which giveth the inward effect of baptism.

6 That which is born *of the flesh*, is *flesh*; and that which is born *of the Spirit*, is *spirit*. [Of the flesh—Human nature in its corrupt state.—[Is flesh—Subject to sin and death.—[Is spirit—Capable of eternal life.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou *a master of Israel*, and knowest not these things? [A master of Israel—i. e. Are you a teacher of heavenly doctrine, and without spiritual discernment?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you *earthly things*, and ye believe not, how shall ye believe if I tell you *of heavenly things*? [Earthly things—i. e. Things common in nature, as the wind.—[Heavenly things—i. e. Divine mysteries.

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; [Lifted up the serpent—A type of Christ's crucifixion.

15 That whosoever believeth in him, should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [The world—i. e. Mankind.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. [Condemned already—i. e. By Duet. xxvii. 26.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. [Deeds were evil—*The wickedness of men's hearts cause them to reject the gospel.*]

20 For every one that doeth evil hateth the light, neither cometh to light, lest his deeds should be reproved.

21 But he that *doth truth* cometh to the light, that his *deeds* may be made manifest, that they are *wrought in God*. [Doeth truth—*Serveth God sincerely.*—[Wrought in God—*The foundation of which is the communion which man hath with God, by his spirit.*]

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and *baptized*. [Baptized—*i. e. By the ministry of his disciples, chap. vi. 2.*]

23 ¶ And John also was baptizing in Enon, near to Salim; because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews, *about purifying*. [About purifying—*i. e. Whether Christ's or John's baptism were equally powerful to purify the soul from sin.*]

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all *men* come to him. [They came—*viz. John's disciples moved by jealousy.*]

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must decrease*.

31 He that cometh from above is above all: he that is *of the earthly*, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that receiveth his testimony, hath set to his seal that God is true.

34 For he of whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.

C H A P. IV.

1 *The woman of Samaria.* 39 *Many Samaritans believe.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
2 (Though Jesus himself baptized not, but his disciples.)
3 *He left Judea, and departed again into Galilee. [He left Judea—viz. That they might not depreciate John's baptism nor extol his.]*

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore being wearied with his Journey, sat thus on the well. (And it was about the sixth hour.) [Sat thus—*As a wearied traveller.*]

7 There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans. [Have no dealings—*The Samaritans thought themselves polluted if they touched a Jew.*]

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. [The gift of God—viz. *The saving grace which God presents to men by me.*]

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ?

12 Art thou greater than our father Jacob which gave us the well, and drank thereof himself, and his children, and his cattle ? [Art thou greater—*Seeing he had nothing to draw with, for guessed he spake not of the well water, but some other ; but wondered at it, and especially making himself superior than Jacob.*]

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

14 But whosoever drinketh of the water that I shall give him, shall never thirst ; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. [But the water—viz. *The water of the grace of God.* As v. 10.]

15 The woman saith unto him, Sir, give me this water, that
hirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.
thy husband—*Christ speaketh thus to shew her that the secrets of
sinful life was not hid from him.*

17 The woman answered and said, I have no husband. Jesus
d unto her, Thou hast well said, I have no husband :

18 For thou hast had five husbands; and he whom thou now
it is not thy husband : in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art
prophet.

20 Our fathers worshipped in *this mountain*; and ye say, that
Jerusalem is the place where men ought to worship. [This
mountain—*The Patriarchs, as Jacob, &c. worshipped in mount
zion.*

21 Jesus saith unto her, Woman, believe me, the hour
meth when ye shall neither in this mountain, *nor yet at Jerusalem*,
worship the Father. [Nor yet at Jerusalem—*Distinction of
places shall be annull'd.*

22 Ye worship ye know not what: we know what we worship:
salvation is of the Jews. [Salvation is of the Jews—viz. *The
throne of saving health is that which the prophets have taught.*

23 But the hour cometh, and now is, when the true worshippers
shall worship the Father *in spirit* and in truth: for the Father
keth such to worship him. [In spirit—i. e. *By motions of the
regenerated by the Holy Ghost.*

24 God is a Spirit: and they that worship him, *must worship*
in spirit and in truth. [Must worship him—i. e. *In a man-*
suitable to his nature.

25 The woman saith unto him, I know that Messias cometh,
which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 ¶ And upon this came his disciples, and marvelled that he
spake with the woman: yet no man said, What seekest thou?
Why talkest thou with her? [Marvelled—*Thinking he be-
aned himself.*

28 The woman then left her water-pot, and went her way
to the city, and spake to the men,

29 Come see a man which told me *all things that ever I did:*
not this the Christ. [All things that ever I did—viz. *Her sins,*
especially her present secret state of sin.

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying,
after, eat.

32 But he said unto them, I have *meat to eat* that ye know
not of. [Meat to eat—i. e. *My meat and drink is to do the will of God.*

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. [To finish his work—or To convert sinners to God.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. [Look on the fields—*i. e.* By spiritual contemplation, and behold the number of souls ready for conversion.

36 And he that reapeth receiveth wages, and gathereth unto life eternal: that both he that soweth, and he that reapeth may rejoice together. [He that soweth—*Here is meant the prophets*—[He that reapeth—*Christ and his apostles*.

37 And herein is that saying true, One soweth and another reapeth.

38 I sent ye to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. [Other men laboured—*The prophets and John the Baptist*.

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed, because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. [And we know—*Namely by the operation of the spirit which accompanied his doctrine*.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. [Nobleman—*One of Herod's chief officers*]

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders ye will not believe. [Signs and wonders—*This shews the incredulity of the Galileans*.

49 The nobleman saith unto him, Sir, come downt ere my
ild die. [Ere my child die—*Relying on his bodily presence alone.*

50 Jesus faith unto him, Go thy way ; thy son liveth. And
e man believed the word that Jesus had spoken unto him, and he
ent his way. [The man believed—*Here the child was cured of
e fever, and the father of his incredulity.*

51 And as he was now going down, his servants met him,
nd told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to
mend : and they said unto him, Yesterday at the seventh hour
e fever left him. [The hour—*Willing to have every possible proof.*

53 So the father knew that it was at the same hour, in the
ich Jesus said unto him, Thy son liveth : and himself believed,
nd his whole house. [Believed—*i. e. Confessed publickly his faith.*

54 This is again the second miracle that Jesus did, when he
as come out of Judea in Galilee.

C H A P. V.

8 *The impotent man healed.* 17 *Christ sheweth who he is.*

AFTER this there was a feast of the Jews ; and Jesus went
up to Jerusalem. [A feast—viz. *Of Pentecost.*

2 Now there is at Jerusalem by the sheep-market a pool, which
called in the Hebrew tongue, Bethesda, having five porches.
A pool—viz. *To water and wash their cattle in for sacrifice.*

3 In these lay a great multitude of impotent folk, of blind,
alt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool,
nd troubled the water : whosoever then first after the troubling of
he water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty
nd eight years.

6 When Jesus saw him lie, and knew that he had been now
long time in that case, he saith unto him, Wilt thou be made
whole ? [Wilt thou—*Jesus puts this question to him to raise up a
reater earnestness in him.*

7 The impotent man answered him, Sir, I have no man,
when the water is troubled, to put me into the pool : but while
am coming another steppeth down before me.

8 Jesus faith unto him, Rise, take up thy bed, and walk.
[Take up thy bed—*This was a strong proof of his miraculous cure.*

9 And immediately the man was made whole, and took up his
bed, and walked : and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him, that was cured, It is
the sabbath-day : it is not lawful for thee to carry thy bed. [It is
not lawful—*Carrying burdens on the sabbath was forbidden by the law.*

11 He answered them, *He that made me whole*, the same said unto me, Take up thy bed, and walk. [He that made me whole, &c.—See Luke vi. 5.]

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : *sin no more*, lest a worse thing come unto thee. [Sin no more—*i. e.* Turn from those sins which have been the cause of your punishment.]

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, *My Father, worketh hitherto, and I work.* [My Father—*i. e.* I follow but the example of God, who every instant worketh the good of his creatures.]

18 Therefore the Jews fought the more to kill him, because he not only had broken the sabbath, but said also, that *God was his Father*, making himself equal with God. [God was his Father—*i. e.* By nature not adoption.]

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. [Do nothing of himself—As distinct from the Father.]

20 For the Father loveth the Son, and sheweth him all things that himself doeth ; and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man ; but hath committed all judgement unto the Son : [The Father judgeth, &c.—For he judgeth by the Son, Acts xvii. 31.]

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. [Passed from death—*i. e.* Is spiritually alive unto God.]

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live. [Shall live—*i. e.* Have eternal life.]

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself ;

27 And hath given him authority to execute judgement also, because he is the Son of man. [Execute judgement—*i. e.* To have supreme power and dominion.]

28 Marvel not at this : for the hour is coming, in which all that are in the graves shall hear his voice,

29 And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. [Done good—*i. e.* Brought forth fruits exceeding from a lively faith.]

30 I can of mine own self do nothing : as I hear, I judge : and my judgement is just ; because I seek not mine own will, but the will of the Father which hath sent me. [Of mine own self—*viz.* Reason of my union with my father.]

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. [Another—*e. God. See Matt. iii. 17.*]

33 Ye sent unto John, and he bear witness unto the truth.

34 But I receive not testimony from man : but these things I say, that ye might be saved. [Receive not, &c.—*I lay no dependence on man's evidence.*]

35 He was a burning and a shining light : and ye were willing for a season to rejoice in his light. [He was—*viz.* John the Baptist.]

36 ¶ But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you : for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. [Search the scriptures—*viz.* With diligence and understanding.]

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not : another shall come in his own name, him ye will receive. [If another—*viz.* Any false prophet.]

44 How can ye believe, which receive one of another, and seek not the hour that cometh from God only ?

45 Do not think that I will accuse you to the father: *there is one* that accuseth you, even Moses, in whom ye trust. [There is one—*Moses's law*. See Gall. v. 10. Deut. xxvii. 26.]

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my word?

C H A P. VI.

5 Five thousand miraculously fed. 68 Peter's confession.

AFTER these things Jesus went over the sea of Galilee, which is *the sea of Tiberias*.

2 And a great multitude followed him because *they saw his miracles which he did on them that were diseased*. [They saw—*He confirmed his doctrines by miracles*.]

3 And Jesus went up into a mountain, and there he sat with his disciples,

4 And *the passover* a feast of the Jews, was nigh. [The passover—*This seems to be the third Passover after Christ's baptism*.]

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.) [To prove him—i. e. To try his faith in the divine power.]

7 Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, said unto him,

9 There is a lad here which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. (Now there was much grass in the place.) So the men sat down, in number above five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that *nothing be lost*. [Nothing be lost—*An example to shew that the gifts of God are not to be abused*.]

13 Therefore they gathered them together and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth, that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again to a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship and went over the sea toward Caphernaum. And it was now dark, and Jesus was not come unto them.

18 And *the sea arose*, by reason of a great wind that blew. The sea arose—*Became rough and raged*.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he said unto them, It is I; be not afraid.

21 Then they *willingly* received him into the ship: and immediately the ship was at the land whither they went. [Willingly—*i. e. Joyfully*.]

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that his disciples were gone away alone*;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks :)

24 When the people therefore saw that Jesus was not there, either his disciples, they all took shipping and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, *not because ye saw the miracles, but because ye did eat of the loaves, and were filled*. [Not because, &c.—*Not being moved by a lively feeling of my divine power, but from a desire of getting some bodily benefit*.]

27 Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: *for him hath God the Father sealed*. [For the meat, &c.—*viz. For the doctrine of the Gospel*.—[Sealed—*i. e. Appointed to the office of redemption*.]

28 Then said they unto him, What shall we do, that we may work the *works of God*? [Works of God—*i. e. Getting spiritual food*.]

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. [Believe—*Faith is the first step towards salvation*.]

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. [The true bread—viz., Christ, to feed their souls with spiritual food.]

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. [Never hunger, never thirst—See Isa. xliv. 3. John vii. 38. and Ch. iv. 14.]

36 But I said unto you, that ye also have seen me, and believe me.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. [All that the Father, &c.—i. e. Those who believe and obey the Gospel.]

38 For I come down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which feeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. [Murmured—Because they understood him carnally, not spiritually.]

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day. [No man can, &c.—i. e. Can unite himself to be by faith, without the divine assistance.]

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. [It is written—Isa. liv. 13. Jer. xxxi. 34—[And hath learned—viz. Hath received a lively impression of this truth by virtue of the Holy Ghost.]

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life. [I am that bread—*In the participation whereof only is eternal life.*]

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. [The living bread—*Who lives, and gives life to the world.*—[Eat of this bread—*i. e. Believeth in me.*]

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. [Except ye eat—*i. e. Spiritually apprehend Christ by faith.*]

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed. [Meat indeed—*viz. The only true nourishment of the soul.*]

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. [Dwelleth in me—*i. e. We are mystically united as the soul and body is.*]

57 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? [Who can hear it—*i. e. Receive this saying and believe it.*]

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. [It is the spirit—*Or a spiritual discernment.*]

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, *Will ye also go away?* [Will ye also go away—*This he said to obtain from them a clear confession.*

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. [The words of eternal life—*i. e. The doctrines of eternal life.*

69 And we believe, and are sure that thou art the Christ the Son of the living God.

70 Jesus said unto them, Have not I chosen you twelve, and one of you is a devil? [One of you is a devil—*Instigated by an evil spirit.*

71 He spake of Judas Iscariot *the son of Simon*: for he it was that should betray him, being one of the twelve.

C H A P. VII.

14 *Christ reproveth ambition, and teacheth openly.*

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand. [Feast of tabernacles—*See Levit. chap. iii. 34. 42. 43.*

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. [Thy disciples—*viz. Which are in Judea, and receive thy doctrine which is here rejected.*

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things shew thyself to the world. [Shew thyself, &c.—*i. e. Proclaim your doctrines and miracles in places of more note.*

5 (For neither did his brethren believe in him.)

6 Then Jesus said unto them, *My time is not yet come:* but your time is always ready. [My time is not yet come—Your time is not prescribed, but I have a certain time for all my actions.

7 The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. [Up yet—*i. e. Just at this time.*—My time—*viz. Of being delivered to death.*

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, *not openly*, but as it were in secret. [Not openly—*i. e.* Not in a large company as others did.]

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews. [Of the Jews—*viz.* The rulers who strove to suppress his doctrine.]

14 ¶ Now about the midst of the feast, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? [Letters—*i. e.* Where got he all this learning.]

16 Jesus answered them and said, My doctrine is not mine, but his that sent me. [Is not mine—I learned it not from man but God.]

17 If any man will do his will, *he shall know* of the doctrine, whether it be of God, or whether I speak of myself. [He shall know—*i. e.* He will soon be convinced.]

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness in him. [Seeketh his own glory—*i. e.* Desirous of praise of men.]

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? [Did not Moses—*He sheweth their malice against him for healing on the sabbath, tho' they transgressed it many ways themselves.* Luke. chap. xii. 15. chap. xiv. 5.]

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel. [And ye all marvel—*Because performed on the sabbath.*]

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgement. [Judge not, &c.—*Do not look upon me as mere man, but consider the divine power in my works.*]

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is. [No man knoweth —This arose from some prophecies misunderstood. See Mal. chap. iii. 1.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. [Whom ye know not—i. e. They pretended to know him as the son of Joseph, but could not know him as the Son of God.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. [His hour—The time and manner of his death could not be fulfilled.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him, and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. [Yet a little while—I must stay a little while longer, tho' against your wills.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. [Ye shall seek me—i. e. At a time you would wish to have me with you.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [If any man thirst—This relates to the custom of the Jews drawing water from the fountain in Siloam, on the eighth day of the feast of tabernacles, and the priests pouring it on the altar, singing the third verse of the twelfth chapter of Isaiah, therefore Christ recalls them from earthly to heavenly waters.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him, should receive; for the Holy Ghost was not yet given; be-

cause that Jesus was not yet glorified.) [The Holy Ghost—*viz. Those rich graces spoken of, Joel ii. 28. which were given after his ascension.*]

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. [The Prophet—*They looked for some great prophet as the forerunner of the Messiah.*]

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man. Never man spake—*This exemplifies the power of Christ's words over his enemies.*

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him? Have any, &c.—*Here they alledge men's authority against God.*

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man before it hear him, and know what he doth? [Judge—*i. e. Condemn.* See Deut. xvii. 8. 10. and xix. 15.]

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. [Art thou also of Galilee—*By way of derision.*]

53 And every man went unto his own house. [Every man went, &c.—*Divided in opinion.*]

C H A P. VIII.

3 Of the adulterous woman. 52 Jesus confuteth the Jews.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them. [Early in the morning—*He let slip no opportunity of saving sinners.*]

3 And the Scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, [The tribes—*Who were the principal enemies of Christ.*]

4 They say unto him, Master, this woman was taken in adultery, in the very act,

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, *that they might* have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. [That they might, &c.—*If he acquitted her contrary to the law.*]

7 So when they continued asking him, he lifted up himself, and said unto them, *He that is without sin among you, let him first cast a stone at her.* [He that is without sin—*As if he had said, Why so severe, seeing ye yourselves are also sinners.*]

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, no man, Lord. And Jesus said unto her, *Neither do I condemn thee: go, and sin no more.* [Neither do I, &c.—*He assumed not temporal judgement.* (See Luke xii. 14.) *but only to call to repentance through mercy.*]

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record *is not true.* [Is not true—*Cannot be held in esteem.*]

14 Jesus answered and said unto them, Though I bear record of myself, *yet my record is true:* for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go:

15 Ye judge after the flesh; I judge no man. [After the flesh—*According to outward appearance.*—[I judge no man—*Rashly, as you do.*]

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men *is true.* [Is true—*i. e. A sufficient proof.*]

18 I am one that bear witness of myself, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy father? Jesus answered, Ye neither know me nor my Father: if ye had known me, ye should have known my Father also. [My Father also—*For we are one.*]

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith Whither I go, ye cannot come. [Kill himself—*Purely that we may not find him.*]

23 And he said unto them: Ye are *from beneath*; I am from above: ye are of this world; I am not of this world. [From beneath—*viz. Worldly by birth, nature, and affection.*]

24 I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning. [Even the same—*viz. The Son of God, the saviour of the world.*]

26 I have many things to say, and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have *lifted up* the Son of man, then shall ye know that I am *he*, and *that I do nothing of myself*; but as my Father hath taught me, I speak these things. [Lifted up—*i. e. Crucified me.* See Mat. xxvii. 54.]

29 And he that sent me, is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews, which believed on him, If ye continue in my word, *then are ye my disciples indeed;*

32 And ye shall know the truth, and *the truth shall make you free.* [The truth, &c.—Otherwise ye are slaves to sin and delusion.]

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is *the servant of sin.* [The servant of sin—*Every one being servant to him, under whom he is in subjection.*]

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are *Abraham's seed:* but ye seek to kill me, because my word hath no place in you. [Abraham's seed—*i. e. After the flesh.*]

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father; Jesus faith unto them, If ye were Abraham's children, ye would do the works of Abraham. [Works of Abraham—*i. e. Imitate his faith and obedience.*]

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myself, but he sent me. [If God were your Father—*i. e. Were you his children by adoption, you would imitate him in loving me.*]

43 Why do ye not understand my speech? even because ye cannot hear my word. [Cannot hear—Being filled with malice and prejudice.]

44 Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. [Ye are of your father—*i. e. In imitation of his malice.* *John iii. 8.—[Abode not in the truth—viz. Because he kept not his first estate.*]

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? [A Samaritan—*i. e. An apostate from the Jews religion.*]

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth. [And judgeth—*i. e. And will avenge this blasphemy.*]

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. [Never see death—*An Hebraism, shall not die eternally.*]

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: [Honoureth me—*viz. By an honourable office, and by an honourable testimony.*]

55 Yet ye have not known him ; but I know him : and if I should say I know him not, I should be a liar like unto you : but know him, and keep his saying.

56 Your father Abraham rejoiced to see my day : and he saw, and was glad. [My day—*i. e.* My coming in the flesh.]

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. [I am—*i. e.* Though in my human nature not fifty years old, yet according to my divine nature I am from the beginning.]

59 Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. [Hid himself—Miraculously became invisible to them.]

C H A P. IX.

1 *A blind man restored to sight.* 8 *The Jews offended at it.*

1 ND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, is man, or his parents, that he was born blind ? [This man, his parents—*An opinion prevailed among the Jews that men's souls after death passed into another body, and suffered in the second, for offences committed in the first.*]

3 Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him. The works of God—*Might appear in his cure.*

4 I must work the works of him that sent me while it is day : night cometh when no man can work. [While it is day—*while the appointed time lasts.*]

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made of the spittle, and he anointed the eyes of the blind man with clay, [Anointed—*i. e.* Spread the clay on his eyes.]

7 And said unto him, Go, wash in the pool of Siloam, (which by interpretation, Sent.) He went his way therefore, and lied, and came seeing.

8 The neighbours therefore, and they which before had seen that he was blind, said, Is not this he that sat and begged ?

Some said, This is he : others said, He is like him : but he, I am he. [I am he—*He confessed his distressed case to the glory of God.*]

9 Therefore said they unto him, How were thine eyes opened ?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said I know not—*For he knew him not yet by sight.*

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them. [A sinner—*i. e.* A wicked impudent man.]

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: *he is of age;* ask him: I shall speak for himself. [He is of age—They were afraid of being excommunicated if they confessed Jesus to be the Christ.]

22 These words spake his parents, because they feared the Jews; for the Jews had agreed already that if any man confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. [Give God the praise—viz. By a sincere confession of their dissimulation and falsehood.]

25 He answered and said, Whether he be a sinner, or not, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? He opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? [Did not hear—*i. e.* Would not believe it.]

28 Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples.

29 We know that God spake unto Moses : as for this fellow, we know not from whence he is. [Whence he is—*i. e.* From whom he received his power.]

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. [Marvellous thing—Because giving sight to the blind was predicted of the Messiah. *Isa. xxxv. 4. 5.*]

31 Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth. [Heareth not sinners—The prayers and requests of wicked men are refused and rejected by God.]

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us ? and they cast him out. [Altogether born in sins—They deem'd him a notorious sinner as he was born blind.]

35 Jesus heard that they cast him out ; and when he had found him, he said unto him, Dost thou believe on the Son of God ?

36 He answered and said who is he, Lord, that I might believe on him ?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, for judgement I am come into this world, that they which see not, might see ; and that they which see might be made blind. [For judgement, &c.—To enlighten the humble sinner, and to condemn and abase the proud.]

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also ? [Are we blind also—*i. e.* Are we ignorant men.]

41 And Jesus said unto them, If ye were blind ye should have no sin : but now ye say, We see ; therefore your sin remaineth. [If ye were blind—If ye sinned through ignorance it were pardonable, but as that is not the case your sins are irremissible.]

C H A P. X.

Christ is the door, and good Shepherd.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. [By the door—*i. e.* Through me.]

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth ; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. [Leadeth them out—*i. e.* Giveth the food of the gospel. 1 Cor. xvi. 9.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. [Goeth before them—To lead and direct them.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. [They know not—*i. e.* Approve not.

6 This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers : but the sheep did not hear them. [All that ever came—viz. Without being sent by me.

9 I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. [Abundantly—*i. e.* Abound in every blessing.

11 I am the good shepherd : the good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, feeth the wolf coming, and leaveth the sheep and fleeth : and the wolf catcheth them, and scattereth the sheep. [The wolf—viz. False teachers, seducers, or persecutors.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep. [The hireling—The mercenary teacher.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold : them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd. [Other sheep—*i. e.* The Gentiles.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. [Taketh it from me—viz. By force and against my will.

19 ¶ There was a division therefore again among the Jews for these sayings,

20 And many of them said, He hath a devil, and is mad ; why hear ye him ?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind ?

22 ¶ And it was at Jerusalem *the feast* of the dedication, and it was winter. [The feast—See 1 Mac. iv. 59.]

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou *make us to doubt* ? If thou be the Christ, tell us plainly. [Make us to doubt—*i. e.* Keep us in suspense concerning thee.]

25 Jesus answered them, I told you, and ye believed not : the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me :

28 And I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of my hand. [Shall any—Neither men nor devils, through fraud or violence.]

29 My Father which gave *them* me, is greater than all ; and none is able to pluck *them* out of my Father's hand.

30 I and *my* father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father ; for which of those works do ye stone me ? [From my Father—Who is the author of them.]

33 The Jews answered him, saying, For a good work we stone thee not ; but for blasphemy ; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods ?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken ;

36 Say ye of him, whom the Father hath *sanctified*, and sent into the world, Thou blasphemeth ; because I said, I am the Son of God ? [Sanctified—*i. e.* Consecrated to the office of being Saviour of the world.]

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works : that ye may know and believe that the Father is in me, and I in him. [That the Father, &c.—See Col. ii. 9.]

39 Therefore they sought again to take him ; but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized ; and there he abode. [Into the place—viz. Bethabara,

41 And many resorted unto him, and said, John did no mi-
racle : but all things that John spake of this man, were true,

42 And many believed on him there.

C H A P. XI.

I Lazarus' sickness. II His death. 44 Raised to life.

NO W a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. [The town—i. e. Where they dwelt.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. [Unto death—Because he intended to recall him to life,

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he heard therefore that he was sick, he abode two days still in the same place where he was. [Two days—viz. That the disease might produce the effect of death.

7 Then after that, saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee ; and goest thou thither again ?

9 Jesus answered, Are there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he : and after that, he saith unto them, Our friend Lazarus sleepeth ; but I go that I may awake him out of his sleep. [Sleepeth—That is, is dead,

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit, Jesus spake of his death : but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, to the intent ye may believe, nevertheless, let us go unto him. [May believe—viz. That I am the Christ.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die *with him.* With him—viz. *Christ, who they thought risked his life in Judea.*

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:) [Fifteen furlongs—*i. e. About two miles.*]

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again,

24 Martha saith unto him, I know that he shall rise again in the resurrection, at the last day.

25 Jesus said unto her, *I am the resurrection, and the life:* he that believeth in me, though he were dead, yet shall he live: [*I am the resurrection—i. e. The author of it.*]

26 And whosoever liveth and believeth in me, shall never die. Believest thou this? [*Liveth—i. e. Hath the gift of spiritual life.*]

27 She saith unto him, Yea, Lord, I believe that thou art the Christ the Son of God, which should come into the world. [*Should come—viz. The Messias foretold by the prophets.*]

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she arose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. [*Groaned—viz. Through natural affection.*]

34 And said, Where have ye laid him? They say unto him, Lord, come, and see.

35 Jesus wept. [*Jesus wept—Here human nature shew'd itself.*]

36 Then said the Jews, Behold how he loved him !

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?

38 Jesus therefore again groaning in himself, cometh to the grave. (It was a cave, and a stone lay upon it.)

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe thou shouldest see the *glory of God?* [Glory of God—God's sovereign power.]

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always : but because of the people which stand by, I said it, that they may believe that thou hast sent me. [Sent me—viz. For a Saviour of mankind.]

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees, a council, and said, What do we ? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him : and the Romans shall come and take away both our place and nation. [Take away both our place and nation—i. e. Dispossess us of our Country.]

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. [Expedient—i. e. It is necessary he should be put to death, though there were no other reason but that alone.]

51 And this spake he not of himself : but being high priest that year, he prophesied that Jesus should die for that nation ;

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death. [Took counsel—Assembled together to consult on the proper means.]

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim and there continued with his disciples.

55 ¶ And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. [To purify—*i. e.* By prayer, sacrifices, and other legal ceremonies.]

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment that, if any man knew where he were, he should shew it, that they might take him.

C H A P. XII.

3 Mary anointeth Christ's feet. 23 Christ foretells his death.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with her. [A supper—viz. At the house of Simon the leper.]

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. [The bag—viz. Their whole flock of money.]

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. [Lazarus—*The fame of this miracle brought many to the place.*]

10 ¶ But the chief priests consulted, that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, *Hosanna*: Blessed is the King of Israel that cometh in the name of the Lord. [Hosanna—*The meaning of which see Ps. cxviii. 25.*]

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. [Fear not—*Zach. ix. 9.*]

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. [Glorified—*i. e. After his ascension, and their receiving the Holy Ghost.*]

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast. [Greeks—*Heathens converted to the true religion.*]

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew; and again, Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. [Except a corn, &c.—*Here Christ sheweth, that the benefit arising to the world through him, must proceed from his death.*]

25 He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. [My soul troubled—*Through the dread of God's wrath against sinners, which I am about to satisfy by my sufferings.*]

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of e, but for your sakes.

31 Now is the judgement of this world : now shall the prince of is world be cast out, [Now is the judgement, &c.—viz. *The formation of those things that were out of order.*]

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law, that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ? [We have heard, &c.—*P. ex. 4. Ezek. xxxvii. 25.*]

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, *that ye may be the children of light.* These things spake Jesus, and departed, and hid himself from them. [That ye may be, &c.—viz. *By the gift of regeneration.*]

37 ¶ But though he had done so many miracles before them, they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ? [The arm of the Lord—i. e. *The Gospel, which is the power of God unto salvation,* every one that believeth. *Rom. i. 16.*]

39 Therefore they could not believe because that Esaias said gain, [Could not believe—*A contempt of God's word, destroys all power of belief.*]

40 He that blinded their eyes, and hardened their hearts ; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also, many believed on him ; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue :

43 For they loved the praise of men more than the praise of God. The praise of men—i. e. *To be honoured of men.*

44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me. [He that seeth me—See *Heb. i. 3. and John xiv. 9.*]

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. [Judge him not—*i. e.* I do not pass my sentence on him now.]

48 He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. [The word that I have spoken—*The doctrine of Christ will rise in judgement against unbelievers.* *Mark. xvi. 16.*]

49 For I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

C H A P. XIII.

5 Jesus washeth his disciples feet. 27 Satan entereth into Judas.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. [Before—*i. e.* The day before.]

2 And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;) [Supper being ended—*Just before the institution of the Lord's supper.*]

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God; and went to God.

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. [His garments—*His upper garment.*]

5 After that, he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. [To wash—*To shew that he only cleanseth men from sin.*]

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, *not my feet only,* but also my hands and my head. [Not my feet only—*If it tends to purify from sins wash me all over.*]

10 Jesus saith unto him, he that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. [Ye are clean—*i. e.* Your sins are remitted.]

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what have done to you? [Set down—viz. To institute the holy supper.]
13 Ye call me Master, and Lord: and ye say well; for I am.

14 If I then your Lord and Master, have washed your feet; also ought to wash one another's feet. [To wash—To bumble ourselves one to another in love.]

15 For I have given you an example, that you should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent, greater than he that sent him. [The servant—He sets them an example of an affable humility.]

17 If ye know these things, happy are ye if ye do them. [If ye them—A proof that practice is above precept.]

18 ¶ I speak not of ye all: I know whom I have chosen: that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me. [Lifted up his heel—Signifying to hurt by treachery.]

19 Now I tell you before it come, that when it is come to ye, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and said, Verily, verily, I say unto you, that one of you shall betray me. [Troubled in spirit—viz. Thro' fear, sorrow, & resentment, at Judas's treachery.]

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom, one of his disciples whom Jesus loved. [Loved—viz. With a more tender human affection than the rest.]

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entered into him. Then said Jesus to him, That thou doest, do quickly. [Satan entered, &c.—ring himself detected be shook of all fear of God, and gave himself up malicious wickedness.]

28 Now no man at the table knew for what intent he spake is unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need against the feast; or, that he should give something to the poor.

30 He then having received the sop, went immediately out, and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. [Glorified—i. e. In the great Work of man's redemption.]

32 If God be glorified in him, God shall also glorify himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come, so now I say unto you. [Ye cannot come—i. e. As ye are on earth to do when ye missed me.]

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. [A new commandment—i. e. Continually to be borne fresh in your minds.]

35 By this shall all men know that you are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now but thou shalt follow me afterwards. [Follow me afterwards. Alluding perhaps to the manner of his death. He was crucified Rome with his head downwards.]

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

C H A P. XIV.

1 Christ comforteth his disciples. 26 The comforter promised.

L E T not your heart be troubled; ye believe in God, believe also in me. [Believe also in me—Who am appointed God to be your peace and reconciliation.]

2 In my Father's house are many mansions: if it were not so, would have told you. I go to prepare a place for you. [Many mansions—i. e. Room for all true believers.]

3 And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may also. [I will come again—viz. At the latter day. Acts i. 11.]

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? [We know not—i. e. We have but a dark and imperfect knowledge.]

6 Jesus saith unto him, *I am* the way, and the truth, and the life: no man cometh unto the Father but by me. [I am, &c.—
It is thro' faith in me, and obedience to my word.

7 If ye have known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Have seen him—To see God, is to know him in Christ.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not, that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. [Not of myself—Namely, as man.—[He doeth—The power of God worketh in me.

11 Believe me that that I am in the Father, and the Father in me: or else believe me for the very works sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. [Whatsoever, &c.—Agreeable to the divine will.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth, whom the world cannot receive, because it feeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you. [Comfortless—As forsaken orphans.

19 Yet a little while, and the world feeth me no more; but see me: because I live, ye shall live also. [Ye see me—viz. by an eye of faith.

20 At that day ye shall know, that I am in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Manifest myself—By a spiritual exhibition tho' not bodily presence.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will *keep my words*: and my Father will love him, and we will come unto him, and make our abode with him. [Keep my words—*i. e.* Obey me.]

24 He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 *Peace I leave with you*, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. [Peace I leave with you—*Peace with God, peace of mind, and true comfort in me.*]

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye love me, you would rejoice because I said, I go unto the Father: for my Father is greater than I. [Is greater than I—*As mediator, he took on him the form of a servant.*]

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. [The prince of this world—*viz.* The devil.—[Nothing in me—*i. e.* Has no power over me.]

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. [Gave me commandment—*viz.* That I should lay down my life for sinners.]

C H A P. XV.

Christ's love to his members, and to his church.

I AM the true vine, and my Father is the husbandman. [I am the vine—*Here is shewn that being by God engrafted into Christ, we have life by faith in him, and bring forth good works by virtue of his spirit working in us.*]

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you. [Are clean—*i. e.* Sanctified by my spirit.]

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. [Without me—*i. e.* Disunited from me, you cannot please God.]

6 If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. [My words abide—*i. e.* Continue steadfast in my doctrine.]

8 Herein is my Father glorified, that ye bear much fruit ; so all ye be my disciples.

9 As the Father hath loved me, so have I loved you : continue in my love.

10 If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love. [Keep my commandments—*Obedying God is a proof of the love we bear towards him.*]

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my Friends, if ye do whatsoever I command you.

15 Henceforth I call ye not servants ; for the servant knoweth not what his lord doeth : but I have called ye friends ; for all things that I have heard of my Father, I have made known unto you. [All things, &c.—*i. e.* Necessary to salvation.]

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. [Kept my saying—*i. e.* Believed and obeyed them.]

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, *they had not had sin*: but now they have no cloak for their sin. [They had not had sin—*They might seem innocent, sinning through mere ignorance.*]

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which *none other man did*, they had not had sin: but now have they both seen, and hated both me and my Father. [None other man—*His words and works proved that God sent him to be a Saviour of the world.*]

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, *They hated me without a cause.*

26 But when the comforter is come, whom I will send unto you from the Father, *even the Spirit of truth*, which proceedeth from the Father, he shall *testify of me*: [Testify—viz. As well by internal inspirations as by external works and miracles.]

27 And ye also shall bear witness, because ye have *been with me* from the beginning. [Been with me, &c.—And *be eye-witness of my words and works.*]

C H A P. XVI.

7 *The Holy Ghost promised.* 19 *Comfort against tribulation.*

THESSE things have I spoken unto you, that ye should no be offended.

2 They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth *God service*. [God service—i. e. Honour him by that action.]

3 And these things will they do unto you, because they have not known the Father nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And the things I said not unto you at the beginning, because *I was with you*. [I was with you—*And preserved you from all dangers.*]

5 But now I go my way to him that sent me; and none of you *asketh me*, Whither goest thou? [Asketh me—*Here he reproves their negligence for not asking him what would be the effect of his departure.*]

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will *reprove* the world of sin, and of righteousness, and of judgment. [Reprove—*That is, convince*]

9 *Of sin*, because they believe not on me. [Of sin—i. e. *unbelief.*]

10 Of righteousness, because I go to my Father, and ye see me no more. [Of righteousness—*i. e.* Of the righteousness of Christ.]

11 Of judgement, because the prince of this world is judged. [Of judgement—*i. e.* Of my power to judge the world.]

12 I have yet many things to say unto you, but ye cannot bear them now. [Bear them—*i. e.* Understand them.]

13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. [Things to come—*viz.* The glory and spiritual estate of my kingdom.]

14 He shall glorify me: for he shall receive of mine, and shew it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. [Are mine—*i. e.* The same essence, glory, power, &c. that my Father hath.]

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. [We cannot tell—*Here it appears that they were still in a state of great blindness.*]

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will *see you again*, and your heart shall rejoice, and your joy no man taketh from you. [See you again—*viz.* After I am risen.]

23 And in that day ye shall *ask me nothing*: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. [Ask me nothing—*For your understanding will be enlightened.*]

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. [In my name—*i. e.* Thro'

my mediation and intercession.—[Joy may be full—By having your requests granted.]

25 These things have I spoken to you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you. [Will pray—Or need pray.]

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world; again, I leave the world and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. [We believe—But their faith was not so firm as they thought.]

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. [Leave me alone—See Matt. xxvi. 56.]

33 These things I have spoken unto you, that in me you might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. [Overcome the world—Conquered the great enemy of mankind.]

C H A P. XVII.

Christ prayeth for his apostles.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. [Power—i. e. Rule and dominion.]

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. [Glorified thee—viz. By an unerring obedience.]

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them

me; and they have kept thy word. [Kept thy word—*The surest proof of election is receiving and fulfilling the gospel.*]

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for *the world*, but for them which thou hast given me, for they are thine, [The world—*viz. Unbelievers.*]

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through *thine own name* those whom thou hast given me, that they may be one, as we are. [Thine own name—*viz. By thy power.*]

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I kept, and none of them is lost but *the son of perdition*; that the scripture might be fulfilled. [The son of perdition—*viz. Judas.*]

13 And now come I to thee, and these things I speak in *the world*, that they might have my joy fulfilled in themselves. [In the world—*i. e. In their presence.*]

14 I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from *the evil*. [The evil—*viz. The allurements of the devil and the flesh.*]

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth. [Sanctify them—*i. e. Cleanse them from sinful corruptions.*]

18 As thou hast sent me into the world, even so have I also sent them into the world. [Into the world—*viz. To convert sinners to the truth.*]

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. [Sanctify myself—*By my sacrifice on the cross.*]

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them; that they may be one, even as we are one: [The glory, &c.—*viz. Of being united to thee.*]

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me be with me where I am ; that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world. [Be with me—i. e. In eternal glory.]

25 O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. [The world—i. e. Unregenerate men.]

26 And I have declared unto them thy name, and will declare it : that the love wherewith thou hast loved me, may be in them, and I in them.

C H A P. XVIII.

1 *Judas betrayeth Jesus.* 21 *Jesus arraigned.*

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. [Went forth—viz. Out of the city.]

2 And Judas also, which betrayed him, knew the place : for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men, and officers, from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. [A band of men—viz. A company of Roman soldiers.]

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ? [Went forth—viz. To meet them.]

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye ? And they said Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way. [Let these, &c.—For he alone was to be the author of our redemption.]

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, *Put up thy sword* into the heath: the cup which my Father hath given me, shall I not drink it? [Put up thy sword—*For it is not lawful to oppose authority.*

12 Then the band, and the captain, and officers of the Jews, took Jesus and bound him,

13 And led him away to Annas first (for he was father-in-law to Caiaphas, which was the high priest that same year.) [To Annas—See Luke iii. 2.]

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. [Another disciple—viz. John.]

16 But Peter stood at the door without. Then went out that other disciple which was not known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; (*for it was cold:*) and they warmed themselves: and Peter stood with them, and warmed himself. [For it was cold—*Being night time, before break of day.*]

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort: and in secret have I said nothing. [Nothing—i.e. But what I preached in the synagogue.]

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) faith, Did I not see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement-hall, lest they should be *defiled*; but that they might eat the passover. [Defiled—viz. By entering the house of a heathen. *Acts x. 28. & xi. 3.*]

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death. [It is not lawful—*The Romans reserved the judgement of capital offences to themselves.*]

32 That the saying of Jesus might be fulfilled, which he spake signifying what death he should die.

33 Then Pilate entered into the judgement-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? [Sayest thou this, &c.—i. e. How happeneth it that thou putteth this question to me.]

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me: What hast thou done? [Am I a Jew—i. e. I am not inquisitive in Jewish opinions about the Messias or his kingdom, I wou'd only do justice in the affair.]

36 Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my kingdom not from hence. [My kingdom, &c.—Here he owns his spiritual dominion, but denies a temporal kingdom.]

37 Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. [Thou sayest, &c.—An Hebrew concession, equal to an affirmation.]

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. [What is truth—A word of disdain, being galled for being so undervalued by Christ, as though he did not know what truth was.]

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

C H A P. XIX.

Christ scourged, condemned, crucified, and buried by Joseph.

1 THEN Pilate took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it in his head, and they put on him a purple robe, [A crown of thorns—Out of derision because he called himself a king.]

3 And said, Hail, King of the Jews ! and they smote him with their hands.

4 Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man ! behold the man—This be said to move compassion in them at his sufferings.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate said unto them, Take ye him, and crucify him : for I find no fault in him. Take ye him—As if he had said, Wretches as ye are, do, murder innocent man.

7 The Jews answered him, We have a law, and by our law ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid ; [More afraid—Fearing a tumult on the one side, and affrighted on the other by the title they had given him.]

9 And went again into the judgement-hall, and said unto them, Whence art thou ? But Jesus gave him no answer.

10 Then said Pilate unto him, Speakest thou not unto me ? wert thou not that I have power to crucify thee, and have power to release thee ?

11 Jesus answered, Thou couldest have no power at all against me except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. [He that delivered, —viz. The Jews.]

12 And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art Cæsar's friend. Whosoever maketh himself a king, speaketh of Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought forth, and sat down in the judgement-seat, in a place that he called the Pavement, but in the Hebrew, Gabbatha. [Pavement—viz. A place raised higher than the ground, where sentence is pronounced.]

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, *Behold your King!* [Behold your King—*i. e.* Deriding them.]

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? The chief priests answered, We have no king, but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: [Bearing his cross—Till they found Simon of Cyrene. Lu. xxiii. 26.]

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. [Hebrew, and Greek and Latin—That it might be read by all nations.]

21 Then said the chief priests of the Jews to Pilate, Write not The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered *What I have written, I have written* [What I have, &c.—*i. e.* I will not alter a syllable of it.]

23 ¶ Then the soldiers when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; also his coat: now the coat was without seam, woven from top throughout. [Garments—viz. His upper garment, made four breadths sewed together.]

24 They said therefore among themselves, Let us not rend but cast lots for it whose it shall be: that the scripture might fulfilled, which said, They parted my raiment among them, for my vesture they did cast lots. These things therefore soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he said unto his mother, Woman, behold thy son. [Behold thy son, &c.—To comfort Mary by giving her for a son, and to honour John, placing him in his stead towards her.]

27 Then saith he to the disciple, Behold thy mother. from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thin-

29 Now there was set a *vessel full of vinegar*: and they filled
bunge with vinegar, and put it upon hylop, and put it to his
uth. [Vessel full of vinegar—*Or sharp sour wine*. See Annot.
ark xv. 23.]

30 When Jesus therefore had received the vinegar, he said,
is finished: and he bowed his head, and gave up the ghost.
*is finished—viz. Man's redemption and all the ceremonies
the law.*

31 The Jews therefore because it was preparation, that the
ies should not remain upon the cross on the sabbath-day, (for
sabbath-day was an high day,) besought Pilate that their
might be broken, and *that they might be taken away*.

32 Then came the soldiers, and brake the legs of the first, and
the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead
ady, they brake not his legs.

34 But one of the soldiers with a spear *pierced* his side, and
with came thereout blood and water. [Pierced—*To be sure
he was dead*.]

35 And he that saw it, bare record, and his record is true:
he knoweth that he faith true, that ye might believe.

36 For these things were done, that the *scripture* should be
lled, A bone of him shall not be broken. [Scripture—*Exod.*

46. Numb. ix. 12. Ps. xxxiv. 20.

37 And again another scripture faith, They shall look on him
they pierced. [Whom they pierced—*Zach. xii. 10.*]

38 ¶ And after this, Joseph of Arimathea, (being a disciple of
but secretly for fear of the Jews,) besought Pilate that he
take away the body of Jesus: and Pilate gave him leave.
came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came
Jesus by night,) and brought a mixture of myrrh and aloes,
an hundred pound weight.

40 Then took they the body of Jesus, and wound it in *linen*
with the spices, as the manner of the Jews is to bury.
*Clothes—The sabbath approaching they had not time to
him.*

41 Now in the place where he was crucified, there was a
; and in the garden a new sepulchre, wherein was *never*
laid. [Never man yet laid—So there could not be any dis-
about his person in the resurrection.]

42 There laid they Jesus therefore, because of the Jews pre-
ision-day, for the sepulchre was nigh at hand,

C H A P. XX.

1 Christ's resurrection. 26 Thomas's incredulity.

THE first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. [First day—Our Sunday our Saturday was their sabbath.—[Unto the sepulchre—Intending embalm the body of Jesus.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first into the sepulchre, and he saw, and believed. [Believed—viz. *That Christ's body was taken away according to Mary's report.*]

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? They have not taken away thy Lord: come, see the place where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. [Knew not—viz. Being dazzled by divine power, as Luke xxiv. 16. 31.]

15 Jesus saith unto her, Woman, why weepest thou? Why seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not ascended to my Father: but go to my brethren, and say

em, I ascend unto my Father, and your Father, and to my God, and your God. [My Father, and your Father—Mine by nature, & yours by adoption.]

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. [At evening—viz. After it was dark.]

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and said to them, Receive ye the Holy Ghost. [Breathed on them—figuring what they should receive.]

23 Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. [Print of the nails—He thought they were deceived, and had taken an ointment for a true substance.]

26 ¶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. [Reach hither—Be convinced of the truth of my resurrection in the very manner wished to be.]

28 And Thomas answered and said unto him, My Lord, my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believed. [Have believed—By the testimony of others, without seeing me bodily.]

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name. [Ye might believe—The end of all evangelical signs is faith in Christ.]

C H A P. XXI.

1 Christ appeareth again. 15 His charge to Peter.

AFTER these things Jesus shewed himself again to his disciples at the sea of Tiberias ; and on this wise shewed himself. [On this wise—*i. e.* As the strongest proof he tells the time, place, persons, occasion, and manner of his appearance.]

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately ; and that night they caught nothing. fishing—*Agreeable to his trade.*

4 But when the morning was now come, Jesus stood on shore : but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. [Any meat—*i. e.* Ready or for eating.]

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter, heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) did cast himself into the sea. [It is the Lord—*Probably from similitude to the miracle. Luke v. 5. 6.*]

8 And the other disciples came in a little ship ; (for they were not far from land, but as it were two hundred cubits,) dragged the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. [Fire of coals, —Laid there by miracle.]

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of fishes, an hundred and fifty and three : And for all there were many yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of his disciples durst ask him, Who art thou ? knowing that it was the Lord. [Durst ask him—They had yet some scruples.]

13 Jesus then cometh, and taketh bread, and giveth them fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. [The three others—See the other two. John xx. 19. 26.]

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. [My lambs—Souls committed to thy charge.]

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest I love thee. He saith unto him feed my sheep.

17 He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. [Lovest thou—*This question seems to take its rise from S. Peter's boasting. Matt. xxvi. 33. and repeated thrice, as he thrice denied him.*]

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shall stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Verily, &c.—*This seem a prediction of the martyrdom which S. Peter in his appointed time should suffer for the gospel.*

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do? [What shall this man do—i. e. Shall not he also feed thy sheep? What death shall he die?]

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that this disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come what is that to thee? [What is that to thee—i. e. Do not be over-curious about other mens destinations, but be obedient to my commands.]

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The ACTS of the APOSTLES.

A R G U M E N T.

The penman of this Scripture was S. Luke the Evangelist, the companion and fellow-labourer with S. Paul: his purpose in giving us this relation was, that the church might have the certain knowledge of Christ, his gospel and kingdom; that our faith might not be built on the uncertain reports of pretenders to the truth; as also, that he might shew how God fulfilled his promise in calling the Gentiles and the Apostles their charge and office, by preaching the gospel to all nations; and that he might fore-arm all the faithful, by shewing the rage and malice of Satan, persecuting the true ministers and professors of the gospel even from the first publication thereof: Together with the gracious providence of God, in the preserving and supporting his Church in the midst of all her distresses; giving us an evident assurance of the truth of the gospel, not only in that the powers of hell, the mackinations of the devil, and malice of wicked men combined, could never prevail against it; but also, that God's providence, these oppositions, confirmed it to the hearts of Christians in the constancy of those that suffered persecution for

S. Paul being ordained to the special office of converting Gentiles, S. Luke gives us the full account of that transaction, as also the whole course of his ministry, his divine and fervent zeal, his indefatigable care, his more than

fatherly charity, and his invincible constancy, not only in enduring perpetual labours, wants, and journeys; but likewise in spiritual combats with false brethren, half Jews and heretics, who debased the purity of the gospel; and perplexed the consciences of converted Gentiles. To avoid the violence of the Jews, he was constrained to appeal to Cæsar; whereupon he was carried to Rome, where he lived two years, a prisoner, preaching the gospel freely, writing epistles to divers Churches, and setting forward the work of the kingdom of God, to the very end of his race, where he sealed up his Apostleship by his glorious martyrdom. This book contains the historical transactions of twenty-nine or thirty years, from the thirty-third year or common era, which is that of the death of Jesus Christ, to the time of S. Paul's being first taken captive at Rome, which is the sixty-third year of Christ, or thirty years after his crucifixion.

C H A P. I.

repetition of part of Christ's history. 26 Matthias chosen an apostle.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, [The former treatise, &c.—viz. S. Luke's gospel.—[Of all—viz. Christ's doctrine and miracles.

Until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen: [Taken up—Until his ascension.

To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: [Infallible proofs—Being seen and handled by them, and working miracles.

And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. Trembled together—Or eating with them.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

When they therefore were come together, they asked of him, King, Lord, wilt thou at this time restore again the kingdom to Israel. [The kingdom, &c.—i. e. The worldly prosperity.

7 And he said unto them, It is not for you to know *the times and the seasons*, which the Father hath put in his own power. [Times or the seasons—*Namely of God's operations*.]

8 But ye shall receive *power* after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. [Power—*viz. Gift of tongues, interpretation, healing, &c.*]

9 And when he had spoken these things, while they beheld he was taken up ; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as they went up, behold, two men stood by them in white apparel. [Two men—*viz. Angels*.]

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. [In like manner—*i. e. Bodily*.]

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. [Judas—called Thaddeus. Matt. x. 3.]

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. [The women—*viz. Those who generally conversed with Christ*.]

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) .

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity, and falling head-long, he burst asunder in the midst, and all his bowels gushed out. [This man—*i. e. The priest purchased with his thirty pieces of silver*.—[Falling head-long—*viz. From the place where he hung himself*.]

19 And it was known unto all the dwellers at Jerusalem ; somuch as that field is called in their proper tongue Aceldama, that is to say, the field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and, His bishoprick let another take. [Bishoprick—*i. e. His office or charge*.]

- 21 Wherefore of these men which have companied with us all time that the Lord Jesus went in and out among us,
- 22 Beginning from the baptism of John unto that same day it he was taken up from us, must one be ordained to be a witness us of his resurrection.
- 23 And they appointed two, Joseph called Barsabas, who was named Justus and Matthias.
- 24 And they prayed, and said, Thou, Lord, which knowest hearts of all *men*, shew whether of these two thou hast chosen, chosen—*i. e.* Shall please to endow with proper gifts.
- 25 That he may take part of this ministry and apostleship, in which Judas by transgression fell, that he might go to his place.
- 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

C H A P. II.

I *The apostles inspired.* 14 *Peter's sermon.*

ND when the day of *Pentecost* was fully come, they were all with one accord in one place. [Pentecost—*viz.* The fiftieth from the passover.]

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were.

3 And there appeared unto them *cloven tongues*, like as of fire, it sat upon each of them. [Cloven tongues—Signifying their taking divers languages.]

4 And they were all filled with the *Holy Ghost*, and began to speak with other tongues, as the Spirit gave them utterance. Holy Ghost—*i. e.* The gifts, graces, and power of it.

5 And there were dwelling at Jerusalem Jews, devout men, of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. [Noised abroad—*viz.* That they spoke all languages.]

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? Galileans—*i. e.* Persons of mean birth and education.

8 And how hear we every man in our own tongue, wherein were born?

9 Parthians, and Medes, and Elemites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia. 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes.

11 Cretes and Arabians, we do here them speak in our tongue the wonderful works of God. [Wonderful works—*The big mysteries of God's doctrine.*]

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking, said, These men are full of new wine,

14 ¶ But Peter standing up with the eleven lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. [The third hour—*Not above ten o'clock in the morning.*]

16 But this is that which was spoken by the prophet Joel,

17 And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams: [Prophesy—*i. e. Desires the will of God.*]

18 And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord comes. [The sun, &c.—See *Joel ii. 28.*]

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, here these words; Jesus of Nazareth, man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: [Determinate counsel—*To shew that Christ suffered not by accident or thro' compulsion.*]

24 Whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it. [The pains of death—*i. e. The power of death.*]

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope. [In hope—*Name of victory.*]

27 Because thou wilt not leave my soul *in hell*, neither wilt thou suffer thine Holy One to see corruption. [In hell—*i. e.* the Grave.]

28 Thou hast made known to me the *ways of life*; thou shalt make me full of joy with thy countenance. [Ways of life—*i. e.* restoring me from death to life.]

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being *a prophet*, and knowing that God had sworn an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne; [A prophet—*Knowing God's intention.*]

31 He, seeing this before, spake of the resurrection of Christ, at his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by *the right hand* of God exalted, and having received of the Father the promise of the Holy Ghost, he hath said forth this, which ye now see and hear. [The right hand—*By the power.*]

34 For David is not ascended into the heavens: but he himself, The **LORD** faith unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both *Lord and Christ*. [Lord and Christ—*i. e.* The anointed King.]

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the Holy Ghost.

39 For *the promise* is unto you, and to your children, and to those that are afar off, even as many as the Lord our God shall call. [The promise, &c.—*Christ is promised both to Jew and Gentile.*]

40 And with many other words did he testify and exhort, saying, Save yourselves from this *untoward generation*. [Untoward—*Perverse, corrupt.*]

41 ¶ Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles. [Fear came—*i. e.* They were astonished.]

44 And all that believed were together, and had all things common: [Common—Each dedicated a part of their substance for the general good.]

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

C H A P. III.

2 *A lame man healed.* 12 *Peter's sermon thereupon.*

NOW Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. [Ninth hour—viz. Three o'clock.]

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter fastening his eyes upon him, with John, said *Look on us.* [Look on us—viz. This they said with an intent to stir up faith in him.]

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such I have give I thee: *In the name of Jesus Christ of Nazareth,* rise up and walk. [In the name—*i. e.* Thro' his divine power.]

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that called Solomon's, greatly wondering.

2 ¶ And when Peter saw it, he answered unto the people, men of Israel, why marvel ye at this? or why look ye earnestly on us, as though by our own power or holiness we made this man to walk?

3 The God of Abraham, and of Isaac, and of Jacob, the God our fathers hath glorified his Son Jesus; whom ye delivered and denied him in the presence of Pilate, when he was determined to let him go.

4 But ye denied the Holy One, and the Just, and desired *ordered* to be granted unto you; [A murderer—*viz.* Barabbas.

5 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses:

6 And his name, *through faith* in his name, hath made this strong, whom ye see and know; yea, the faith which is by him given him this perfect soundness in the presence of all, [Through faith, &c.—*i. e.* On our part and his.

7 And now, brethren, I wot that through ignorance ye did it, *id also your rulers.*

8 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath fulfilled.

9 ¶ Repent ye therefore, and be converted, that your sins be blotted out, when the times of *refreshing* shall come from the presence of the Lord; [The times of refreshment—*A figurative expression representing eternal rest after the labours of life.*

10 And he shall send Jesus Christ, which before was preached to you:

11 Whom the heaven must receive, until the times of *restitution* all things, which God hath spoken by the mouth of all his prophets, since the world began. [Restitution, &c.—*viz.* accomplishment of Christ's kingdom, when all the ravages of sin shall be repaired.

12 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall unto you.

13 And it shall come to pass, that every soul which shall not hear that prophet, shall be destroyed from among the people.

14 Yea, and all the prophets from Samuel, and those that followed after, as many as have spoken, have likewise foretold these days.

15 Ye are the *children of the prophets*, and of the covenant which God made with our fathers, saying unto Abraham, And by thee shall all the kindreds of the earth be blessed. [Children of the prophets—*viz.* Are derived from the Patriarchs.—[In thy *i. e.* In Christ Jesus of the lineage of Abraham.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities.

C H A P. IV.

18 *The apostles threatened.* 31 *The church's prayer.*

AND as they spake unto the people, the chief priests, and the captain of the temple, and the Sadducees, came upon them, [The captain—*The chief ruler over the Levites.*]

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes, [Rulers, elders, &c.—*The great Sanhedrin.*]

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this? [By what name—*Or authority.*]

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, [Peter, filled with—*i. e. Assisted by.*]

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders; which is become the head of the corner.

12 Neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved. [None other—*viz. Person or power in the world.*]

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell at Jerusalem; and we cannot deny it. [We cannot deny it—*Here they give sentence against themselves.*]

17 But that it spread no further among the people, let us straightly threaten them, that they speak to no man in this name. [To no man, &c.—*They forbid them preaching Jesus Christ.*]

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard. [We cannot but—*Being commanded by God so to do, and impelled by the Holy Ghost.*]

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. [To their own—viz. *To strengthen them in the faith.*]

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together, [Anointed—i. e. *Consecrated head of the church.*]

28 For to do whatsoever thy hand and thy council determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, Behold their, &c.—i. e. *Avert their rage and malice.*

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness. [The place was shaken—*A token that God would confirm and bear their petitions.*]

32 And the multitude of them that believed, were of one heart, and of one soul : neither said any of them, that ought of the things which he possessed, was his own ; but they had all things common. [One heart—One mind.]

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all. [Great grace—viz. Blessing of God, and good will among the people.]

34 Neither was there any among them that lacked : for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold.

35 And laid them down at the apostles feet : and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surname Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles feet.

C H A P. V.

1 Death of Ananias and Sapphira. 17 The apostles imprisonment.

BUT a certain man named Ananias with Sapphira his wife, sold a possession,

2 And kept back part of the price, (his wife also being privy to it,) and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land ? [Peter said—The thing being divinely revealed to him.—To lie—viz. To try to deceive.]

4 Whiles it remained, was it not thine own ? and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thine heart ? thou hast not lied unto men, but unto God. [Own power—No one compelling thee to sell and give.]

5 And Ananias hearing these words, fell down and gave up the ghost : and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him. [Young men—i. e. Part of the assembly.]

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much ? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. [To tempt, &c.—By thinking to deceive him.]

10 Then fell she down straightway at his feet, and yielded up the ghost : and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people ; (and they were all with one accord in Solomon's porch.

13 *And of the rest durst no man join himself to them : but the people magnified them. [And of the rest, &c.—i. e. They were so dismay'd by this, that no insincere persons dared to join with the apostles.]*

14 And believers were the more added to the Lord, multitudes both of men and women ;)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at least *the shadow of Peter*, passing by, might overshadow some of them. [*The shadow of Peter—i. e. The weakest means were efficacious thro' faith.*]

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits ; and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him ; (which is the sect of the Sadducees) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people, all the words of this life. [*Words of this life—See John vi. 68.*]

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the counsel together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors : but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people,

26 Then went the captain with the officers, and brought them without violence : (for they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set *them* before the council : and the high priest asked them,

28 Saying, Did not we straightly command you, that ye should not teach in this name ? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. [Upon us—*i. e.* To make us appear guilty of Christ's death.]

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men. [Rather than men—*i. e.* When the commands of both contradict each other.]

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him. [Obey him—*i. e.* Christ.]

33 ¶ When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one of the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space.

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 For before these days rose up *Theudas*, boasting himself to be somebody, to whom a number of men, about four hundred, joined themselves : who was slain ; and all, as many as obeyed him, were scattered, and brought to nought. [*Theudas*—One who under the pretence of being a prophet moved the Jews to sedition.]

37 And after this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him : he also perished ; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought :

39 But if it be of God, ye cannot overthrow it ; lest haply ye be found to fight against God.

40 And to him they agreed : and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

C H A P. VI.

Stephen falsely accused of blasphemy.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. [Neglected—*i. e.* Were not relieved in the distribution of alms.]

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. [Serve tables—*i. e.* Distribute provision to the poor.]

3 Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. [Laid their hands, &c.—*i. e.* Consecrated them to their office.]

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith. [To the faith—*i. e.* The doctrine of the gospel.]

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. Suborned—*i. e.* Instructed false witness what they should alledge against Stephen.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. [The face of an angel—*i. e.* Full of grace and holy splendor.

C H A P. VII.

2 Stephen's defence. 58 Stoned to death.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; *The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.* [The God, &c.—Stephen's intention is to shew that God chose Abraham out of mere grace, he being an idolater, and therefore the Jews had no merit to plead; for as he had chosen them, so he might reject them, if they were disobedient.

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him *none inheritance* in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. [None inheritance—No fix'd possession.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage, will judge, said God: and after that they shall come forth, and serve me in this place. [Will I judge—Or take vengeance of them.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs moved with envy, sold Joseph into Egypt but God was with him. [Moved with envy—See Gen. xxxvii. 23—[God was with him—*i. e.* Favoured, blessed, and delivered him.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And the *second time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. [Second time—*Gen. xlvi. 4.*]

14 Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down in Egypt, and died, he and our fathers;

16 *And were* carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. [And were—*Jacob and Joseph, if not the rest of the patriarchs.*]

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was *exceeding fair*, and nourished up in his father's house three months: [Exceeding fair—*Very beautiful.*]

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for *her own son.* [Her own son—*As if he had been her own son.*]

22 And Moses was learned in all the *wisdom* of the Egyptians, and was mighty in words and in deeds. [Wisdom—*viz. Philosophy and the liberal arts.*]

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they trove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou killedst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, *an angel* of the Lord in a flame of fire in a bush. [An angel—*viz.* Christ, the angel of the covenant.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. [Put off, &c.—*i. e.* In token of reverence.—[Holy ground—In respect of God's presence.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. [Wonders—To confound the Egyptians, and convince the Jews.

37 ¶ This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: [Church—*i. e.* Congregation.—[Lively oracles—*i. e.* Powerful words given to Moses.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the *bogies* of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beast, and sacrifices, by the space of forty years in the wilderness? [Host of heaven—*viz.* Sun, moon, and stars.

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Ramphan, figures which ye made, to worship them; and I will carry you away beyond Babylon.

44 Our Fathers had the *tabernacle of witness* in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. [Tabernacle of witness—*i. e.* The ark where the law was kept, called the *Witness*.]

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the most High dwelleth not in temples made with hands; as saith the Prophet, [Dwelleth not—*Is not comprehended in any place.*]

49 Heaven is my throne, and earth is my foot-stool: What house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked and *uncircumcised* in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Uncircumcised, &c.—*Having the external mark of holiness, but inwardly profane and wicked.*

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the *disposition* of angels, and have not kept it. [Disposition—*Or ministry.*]

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the Holy Ghost, looked up stedfastly into heaven, and *saw* the glory of God, and Jesus standing on the right hand of God, [And saw—viz. By a supernatural light.]

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. [The witnesses—*Who, according to the law, Deut. xvii. 7. were to cast the first stones.*]

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. [He fell asleep—*i. e.* Quietly expired.]

C H A P. VIII.

9 Simon the sorcerer. 27 Philip and the eunuch.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were *all scattered* abroad throughout the regions of Judea and Samaria, except the apostles. [All scattered—*i. e.* The congregation of christians.]

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committing them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them. [Samaria—*The Samaritans was as the first fruits of the calling of the Gentiles.*]

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. [Bewitched—*i. e.* Prepossessed them in his favour.]

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them of sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself *believed also*: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. [Believed also—*At last made external professions of his faith.*]

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost. [Receive the Holy Ghost—*Not only internal Grace, but also power to work miracles.*]

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles hands, the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor *lot in this matter*: for thy heart is not right in the sight of God. [Lot in this matter—*viz. In his faith and doctrine*.]

22 Repent therefore of this thy wickedness, and pray God, perhaps the thought of thine heart should be forgiven thee.

23 For I perceive that thou art in the *gall of bitterness*, and in the bond of iniquity. [Gall of bitterness—*i. e. A desperate wicked condition*.]

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which he have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. [Which is desert—*i. e. He was to direct his course by the sea coast, which was but very thinly inhabited*.]

27 And he arose and went: and behold, a man of Ethiopia, eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him. [He desired—*i. e. He earnestly intreated him*.]

32 The place of the scripture which he read, was this, He was lead as a sheep to the slaughter; and like a lamb dumb before the shearer, so opened he not his mouth:

33 In his humiliation his judgement was taken away: and who shall declare his generation? for his life is taken from the earth. [Declare his generation—*i. e.* He shall rise from the dead and live forever.]

34 And the eunuch answered Philip, and said, I pray thee of whom speaketh the prophet this? of himself or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. [With all thine heart—*i. e.* Sincerely and firmly.]

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing. [Saw him no more—He was suddenly transported away by the Spirit of God.]

40 But Philip was found at Azotus: and passing through, preached in all the cities, till he came to Cesarea.

C H A P. IX.

I Saul's miraculous conversion. 40 Peter raiseth Tabitha.

AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest [Threatnings—Through fiery zeal.]

2 And desired of him letters to *Damascus* to the synagogue that if he found any of this way whether they were men or women, he might bring them bound unto Jerusalem. [*Damascus*—The chief city of Syria.]

3 And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. [Kick against the pricks—*i. e.* To hurt oneself in opposing others.]

6 And he trembling and astonished, said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go to the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, *ring a voice*, but seeing no man. [Hearing a voice—*It is said,* Acts xxii. 9. *they saw the light, but heard not the voice, therefore they heard only the voice of Saul.*]

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink. [Eat nor drink—*He was so wonderfully amazed.*]

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise and go into the street which is called Straight, and enquire in the house of Judas, for he is called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. [A vision—*This perhaps is alluded to by him.* 2 Cor. xii. 2. &c.]

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.

14 And here he hath authority from the chief priests, to bind that call upon thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: [A chosen vessel—*A man endowed with special Graces above others.*]

16 For I will shew him how great things he must suffer for thy name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. [Baptized—*As a token of his conversion.*]

19 And when he had received meat he was strengthened: when was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogue, that is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem,

and came hither for that intent, that he might bring them bound unto the chief priests ?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. [Proving—By comparing passages of Scripture, Ch. xviii. 28.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him. [Many days—viz. Three years, or 100 days. Gal. i. 18.

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples : but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in, and going out at Jerusalem. [With them—viz. With Peter and James. Gal. i. 18. 19.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians : but they went about to slay him. [Speak boldly—Preached the gospel openly.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass as Peter passed through all quarters, he came down also to the saints which dwelt at Lydda. [The saints—A title common to all believers.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh the whole : arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works, and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them. [The coats, &c. —viz. Which she made while alive to give the poor.

40 But Peter put them all forth, and kneeled down and prayed ; and turning him to the body, said, Tabitha, arise. And she opened her eyes : and when she saw Peter she sat up.

41 And he gave her his hand, and lifted her up ; and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa ; and many believed in the Lord. [Many believed—She was raised again more for others sake than her own.

43 And it came to pass, that he tarried many days in Joppa, with one Simon a tanner.

C H A P. X.

1 Cornelius' vision. 19 Peter cometh to Cornelius and preacheth.

THERE was a certain man in Cefarea, called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway : [A devout man—A convert in heart though not openly.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. [In a vision evidently—i. e. Ocularly and sensibly.

4 And when he looked on him, he was afraid, and said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea-side : he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour :

10 And he became very hungry, and would have eaten: but while they made ready he fell into a trance. [A trance—*i. e.* An abstraction of the mind from the senses of the body.]

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat. [Eat—Indifferently without legal distinction.]

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. [Cleansed—*viz.* By taking away the difference of clean or unclean.]

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius, had made enquiry for Simon's house, and stood before the gate.

18 And called and asked whether Simon which was surnamed Peter lodged there?

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. [The spirit said—*i. e.* By inward revelation.]

20 Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause, wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. [His kinsmen, &c.—*viz.* That they also might partake of the grace and mercy of God.]

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself am also a man.

27 And as he talked with him, he went in, and found many at were come together.

28 And he said unto them, Ye know, how that it is an un-
wful thing for a man that is a Jew to keep company with, or
one unto one of another nation: but God hath shewed me,
at I should not call any man *common* or unclean. [Common-
z. In regard to his being of a different nation.]

29 Therefore came I unto you without gainsaying, as soon as
was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this
hour; and at the ninth hour I prayed in my house, and behold,
man stood before me in bright cloathing. [A man—*i. e. An
gel in man's shape.*]

31 And said, Cornelius, thy prayer is heard, and thine alms
e had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose sur-
name is Peter; he is lodged in the house of one Simon a tanner,
the sea-side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well
one that thou art come. Now therefore are we all here present
fore God, to hear all things that are commanded thee of
od.

34 ¶ Then Peter opened his mouth, and said, Of a truth I
ceive that God is no respecter of persons: [Respecter of per-
sons—*For any external advantages, but only from piety and integrity*
heart.]

35 But in every nation he that feareth him, and worketh
ghteousness, is accepted with him.

36 The word which God sent unto the children of Israel,
eaching peace by Jesus Christ: (he is Lord of all:) [Lord
all—*i. e. Both of Jews and Gentiles.*]

37 That word, I say, ye know, which was published through-
t all Judea, and began from Galilee, after the baptism which
hn preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost,
d with power: who went about doing good, and healing all
at were oppressed with the devil; for God was with him.
Anointed—*Endued his human nature with the graces of the Holy
ghost.*—[God was with him—viz. *In the fulness of the deity.*]

39 And we are witnesses of all things which he did both in
t land of the Jews, and in Jerusalem; whom they slew and
nged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before
d, even to us who did eat and drink with him after he rose
m the dead. [Eat and drink—*A certain evidence of the truth.*]

42 And he commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. [Through his name—*i. e.* His merit, power, &c.]

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. [Circumcision—*viz.* Native Jews, but converted to Christianity.]

46 For they heard them speak with tongues, and magnified God. Then answered Peter, [Tongues—*i. e.* Divers Tongues.]

47 Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? [Baptized—Who have received the inward and spiritual grace.]

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. [Commanded—*i. e.* He appointed them to receive baptism at his hands.]

C H A P. XI.

1 Peter's defence, being accused. 28 Agabus' prophecy.

AND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them. [Wentest in—See chap. x. 28.]

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa, praying: and in a trance I saw a vision, A certain vessel descend as it had been a great sheet, down from heaven by four corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What thou hast cleansed, that call not thou common.

10 And this was done three times: and all were drawn again into heaven. [Three times—This was done by way of confirmation.]

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered to the man's house :

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ;

14 Who shall tell thee words whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, on us at the beginning. [As on us—viz. *In like virtue though it in the same degree.*]

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I at I could withstand God ?

18 When they heard these things, they *held their peace*, and worshipped God, saying, Then hath God also to the Gentiles granted penitence unto life. [Held their peace—*i. e.* They rested satisfied.]

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, teaching the Lord Jesus. [The Grecians—*Who were Gentiles.*]

21 And the hand of the Lord was with them : and a great number believed, and turned unto the Lord. [The hand of the Lord—*i. e.* His power.]

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord, [Grace of God—*i. e.* The admirable effects thereof.]

24 For he was a good man, and full of the Holy Ghost, and faith : and much people was added unto the Lord, [A good man—Meaning Barnabas.]

25 Then departed Barnabas to Tarsus, for to seek Saul :

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. [Of them—i. e. Of the Christians of Antioch.—[By the spirit—viz. Divine revelation.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

C H A P. XII.

1 Herod persecuteth the Christians. 23 Herod's death.

NOW about that time, Herod the king stretched forth his hands to vex certain of the church. [Stretched forth—That is, began.

2 And he killed James, the brother of John, with the sword. [James—One of the sons of Zebedee. Matt. iv. 21.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of the unleavened bread, [Unleavened bread—Through respect to the passover he deferred his death.

4 And when he had apprehended him, he put him in prison and delivered him to four quaternions of soldiers to keep him intending after Easter to bring him forth to the people. [Four quaternions—viz. Sixteen soldiers.

5 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. [Sandals—A piece of leather fitted to the bottom of the foot, laced with leathern thongs over the foot, round the ankles.

9 And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. Which opened—*By the command and power of God.*

11 And when Peter was come to himself, he said, Now I now of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. [Expectation—*For they looked that he would put him to death as he had James.*]

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. [To hearken—*i. e. To ask or know who it was.*]

14 And when she knew Peter's voice she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. [His angel—*Or apparition.*]

16 But Peter continued knocking : and when they had opened the door, and saw him, they were affronted.

17 But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. [James—*Son of Alpheus, styled James the less, first bishop of Jerusalem.*]

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode. [He went—*i. e. Peter.*]

20 ¶ And Herod was highly displeased with them of Tyre and Sidon : but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace ; because their country was nourished by the king's country. [Highly displeased—*i. e. Bore an hostile resentment.*]

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms, and

gave up the ghost. [Gave not God, &c.—i. e. Suppressed those impious flatteries.—[Worms—i. e. Vermin, body lice.]

¶ 24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. [Ministry—The charity of the Christians of Antioch to the Saints at Jerusalem.]

C H A P. XIII.

11 Elymas the sorcerer struck blind. 14 Paul preacheth at Antioch.

NO W there was in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch and Saul. [Herod the tetrarch—Herod's foster brother, who slew John the Baptist.]

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. [Separate—i. e. Set them apart that they may have the same authority as the other apostles.]

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John their minister. [Their minister—viz. To assist them in their ministry.]

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7 Which was with the deputy of the country, Sergius Paulus a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. [Deputy—A pro-consul, a Roman officer.]

8 But Elymas the sorcerer, (for so is his name by interpretation,) withheld them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, [Saul—An Hebrew name, which was changed for Paul.]

10 And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? [Pervert, &c.—Change the meaning of the gospel.]

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And im-

mediately there fell on him a mist and a darkness ; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia : and John departing from them, turned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, we have any word of exhortation for the people, say on. reading of the law—*i. e.* A part of it, similar to our lessons in church out of the New Testament.

16 Then Paul stood up, and beckoning with his hand, said, Son of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and saved the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness. [Suffered—Their perverse behaviour.]

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after that he gave unto them judges, about the space of hundred and fifty years, until Samuel the prophet. [Four hundred and fifty years—From Moses to Samuel's government.]

21 And afterward they desired a king : and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by space of forty years.

22 And when he had removed him, he raised up unto them David to be their king ; to whom also he gave testimony, and I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to his promise raised up Israel a Saviour Jesus :

24 When John had first preached, before his coming, the gospel of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye I am ? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. [I am not he, saith The Messias.]

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this gospel sent. [This salvation—*i. e.* The Gospel.]

27 For they that dwell at Jerusalèm, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. [Knew him not—viz. Because their hearts were darkened.]

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher,

30 But God raised him from the dead :

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witness unto the people.

32 And we declared unto you glad tidings, how that the promise, which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. [Mercies of David—i. e. The promises made to David.]

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption :

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : [Served—i. e. Lived uprightly towards God.]

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him, all that believe are justified from all things from which ye could not be justified by the law of Moses. [Justified—i. e. Absolved from all sins and pollutions.]

40 Beware therefore, lest that come upon you which is spoken of in the prophets,

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you. [Wonder—Hide yourselves through confusion.]

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews, and religious proselytes, followed Paul and Barnabas who speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole
ty together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled
ith envy, and spake against those things which were spoken by
ul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, *It was*
affary that the word of God should first have been spoken to
u: but seeing ye put it from you, and judge yourselves
worthy of everlasting life, lo, we turn to the Gentiles.
t was necessary—i. e. Through the command of Christ.

47 For so hath the Lord commanded us, *saying*, I have set
ze to be a light of the Gentiles, that thou shouldest be for
vation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and
rised the word of the Lord: and as many as were *ordained to*
rnal life, believed. [Ordained—*i. e. By God's free election.*

49 And the word of the Lord was published throughout all
region.

50 But the Jews stirred up the devout and honourable *women*,
the chief men of the city, and raised persecution against
ul and Barnabas, and expelled them out of their coasts.
eout Women—*Jewish women bigotted against the gospel.*

51 But they *shook off* the dust of their feet against them, and
he unto Iconium. [Shook off—See Matt. x. 14.

52 And the disciples were filled with joy, and with the
y Ghost.

C H A P. XIV.

8 *Paul heals a cripple at Lystra. 19 Paul stoned.*

ND it came to pass in Iconium, that they went both
together into the synagogue of the Jews, and so spake, that
reat multitude both of the Jews, and also of the Greeks,
eyed.

But the unbelieving Jews stirred up the Gentiles, and made
r minds evil-affected against the brethren. [The brethren—
had received the gospel.

Long time therefore abode they speaking boldly in the Lord,
ch gave testimony unto the word of his grace, and granted
s and wonders to be done by their hands.

But the multitude of the city was divided: and part held
the Jews, and part with the apostles.

And when there was *an assault* made both of the Gentiles,
also of the Jews, with their rulers, to use *them* dispitefully,
to stone them, [An assault—See 2 Tim. iii. 11.

T

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

9 The same heard Paul speak : who stedfastly beholding him, and perceiving that he had *faith* to be healed, [Faith, &c.—*Matt. xiii. 58. Mark vi. 5.*]

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter ; and Paul, Mercurius because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city brought oxen and garlands unto the gates, and would have done sacrifice with the people. [Oxen, &c.—*i. e. Oxen decked with garlands of flowers.*]

14 Which, when the apostles, Barnabas and Paul, heard of they rent their clothes, and ran in among the people crying out [Rent their clothes—*In token of abhorrence.*]

15 And saying, Sirs, why do you these things ? We all are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God which made heaven and earth, and the sea, and all things which are therein :

16 Who in times past suffered all nations to walk in their own ways. [Own ways—*Agreeable to their own fancies.*]

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch, and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. [Persuaded the people—*viz. By false informations.*]

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch,

22 Confirming the souls of the disciples, *and exhorting them* continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had *ordained* them elders in every church, and had prayed with fasting, they commanded them to the Lord, whom they believed. [Ordained—*i. e.* Appointed by vote.]

24 And after they had passed throughout Pisidia, they came Pamphylia.

25 And when they had preached the word in Perga, they went into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. [The door of faith—viz. By the preaching of the gospel.]

28 And there they abode long time with the disciples.

C H A P. XV.

1 *Dissention about circumcision.* 6 *The apostolick council.*

AND certain men which came down from Judea, taught the brethren, *and said,* Except ye be circumcised after the manner of Moses, ye cannot be saved.

When therefore Paul and Barnabas had no small dissention disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto apostles and elders about this question. [That Paul and Barnabas—*Not that these two apostles were any ways inferior in respect to the rest of the apostles, but only to content the disputants who had more confidence in Peter and James.*]

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

And when they were come to Jerusalem, they were received into the church, and of the apostles and elders, and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and command them to keep the law of Moses. [The law—*i. e.* Ceremonial law.]

¶ And the apostles and elders came together for to consider this matter.

And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye knew how that a good

while ago, God made choice among us, that the Gentiles by mouth should hear the word of the gospel, and believe. [A god while ago—viz. At the first preaching of the gospel.]

8 And God, which knoweth the hearts, bear them witness giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying the hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? [Able to bear—Every circumcised person being bound to keep the whole law.]

11 But we believe, that through the grace of the Lord Jesus Christ we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at first did visit the Gentiles to take out of them a people for his name. [Simeon—i. Simon Peter, to whom the vision of calling the Gentiles was given Acts x. 11.]

15 And to this agree the words of the prophets; as it is written [Prophets—Amos. ix. 11.]

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: [The tabernacle of David—viz. The church of God to be restored by the Messiah.]

17 That the residue of men might seek after the Lord, and the Gentiles, upon whom my name is called, saith the Lord who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornications, and from things strangled, and from blood. [Fornication—It being so common among Gentiles that they no longer considered it as a sin.]

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas, surname Bar-sala, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us, have troubled you with words, *subverting your souls*, saying, *Ye must be circumcised, and keep the law*; to whom we gave no such commandment: [Subverting, &c.—*i. e. Filling our minds with fears, doubts, and divisions.*]

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burthen than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the *multitude* together, they delivered the epistle: [Multitude—*i. e. The whole congregation of christians.*]

31 Which when they had read, they rejoiced for the *consolation*. Consolation—*i. e. That concord would ensue.*

32 And Judas, and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren *unto the apostles*. [Unto the apostles—*Back again to Jerusalem.*]

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take *with them* John whose surname was Mark. [With them—*As an assistant in the work of the gospel.*]

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was *so sharp* between them, that they departed asunder one from the other: and so Barnabas took

Mark, and sailed unto Cyprus; [So sharp—*Through human infirmity, and yet with an upright intention in both.*

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

C H A P. XVI.

I Paul circumciseth Timothy. **14** Lydia converted.

THEN came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed: but his father was a Greek: [A Greek—*Or a Gentile proselyte, not circumcised; for if he had he would have caused his son to be circumcised also.*

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek: [Circumcised—*viz. That the Jews might more readily receive the gospel.*

4 And as they went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, [Forbidden, &c.—*viz. By a secret revelation.*

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. [A man of Macedonia—*viz. An angel in human shape.*

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath, we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. [Prayer was wont—
certain oratories where the Jews assembled to worship for fear of
infidels.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come unto my house, and abide there. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain amsel, possessed with a spirit of divination, met us, which wrought her masters much gain by sooth-saying: [A spirit—
spirit of Satan.

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers, [Hope of their gains—They received money for her divinations.

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. Their clothes—viz. *The clothes of Paul and Silas.*

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earth-quake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved? [What must I do—*For he believed them to be servants of the most high God.*]

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway [Their stripes—*The wounds they received from scourging.*]

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. [Romans—*By the Roman law all citizens of Rome were exempt from corporal punishment in inferior courts.*]

38 And the serjeants told these words unto the magistrates and they feared when they heard that they were Romans. [They feared—*Dreading a severer punishment themselves for what they had done.*]

39 And they came and besought them, and brought them out and desired them to depart out of the city.

40 And they went out of the prison, and entered into the ~~bout~~ of Lydia: and when they had seen the brethren, they comforted them, and departed.

C H A P. XVII.

Paul preacheth at Thessalonica, at Berea, and at Athens.

NO W when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I teach unto you, is Christ.

4 And some of them believed ; and comforted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few. [Devout Greeks—Proselytes that had embraced the Jewish religion, but not circumcised.]

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. Baser sort—Common dregs of the people.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also ;

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying, That there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the rest, they let them go. [Security—viz. To answer to this charge often called upon.]

10 ¶ And the brethren immediately sent away Paul and Silas night unto Berea : who coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women, which were Greeks, and of men not a few. [Honourable men—Of fortune and rank.]

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go it were to the sea : but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him into Athens : receiving a commandment unto Silas and Timotheus, for to come to him with all speed they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. [His spirit was—With zeal towards God, and indignation against their superstition.]

17 Therefore disputed he in the synagogue with the Jews, and in the devout persons, and in the market daily with them that sat with him,

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter-forth of strange gods: because he preached unto them Jesus, and the resurrection [Babbler—Base prating fellow.]

19 And they took him, and brought him unto Areopagus saying, May we know what this new doctrine, whereof thou speakest, is? [Areopagus—The court where the Athenians held their senate.]

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars-hill, and said, men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; [One blood—Of the race of Adam.]

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

28 For in him we live and move, and have our being; certain also of your own poets have said, For we are also his offspring. [In him—i. e. By his power and spirit.]

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: [Winked at—his way of forbearance, not destroying men for their idolatries.]

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this latter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him and believed, among which was Dionysius the *Areopagite*, and a woman named Fairmaris, and others with them. [Areopagite—*A senator or judge of Areopagus.*]

C H A P. XVIII.

1 Paul preacheth at Corinth. 12 Paul accused before Gallio.

AFTER these things, Paul departed from Athens, and came to Corinth ;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla ; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. [Aquila—See Rom. xvi. 3. A Jew converted Christianity.]

3 And because he was of the same craft, he abode with them, wrought : (for by their occupation they were tent-makers.) Wrought—viz. At his occupation of tent making, that he might not burdensome to the church for a subsistence.

4 And he reasoned in the synagogue every sabbath, and peraded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that this was Christ. [Was pressed in spirit—viz. By divine inspiration.]

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your heads ; I am clean : from henceforth I will go unto the Gentiles. [Shook his raiment—viz. In token of a curse. Matt. x. 14.]

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house stood hard by the synagogue.

And Crispus the chief ruler of the synagogue believed on the Lord with all his house : and many of the Corinthians heard him believe, and were baptized.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace : [Be not afraid—Of any persecution or danger.]

8 For I am with thee, and no man shall set on thee, to hurt thee : for I have much people in this city.

9 And he continued there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law. [To the law—*i. e.* The law of Moses.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wickedness, O ye Jews, reason would that I should bear with you.

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters [Names—*He thought the Jews worshipped one name, and the Christians another.*

16 And he drove them from the judgement seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgement-seat. As Gallio cared for none of those things. [None of those things *i. e.* Neither to defend the cause of religion, nor to keep the peace of the state.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head at Cenchrea: for he had a vow. [Shorn his head—It was common among the Jews on particular mercies received, to vow to abstain from wine for a certain time, and to shave their heads for a purification.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews [Theim—Aquila and Priscilla.

20 When they desired him to tarry longer time with them, he consented not:

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. [By all means—*Most likely to fulfil his vow.*

22 And when he had landed at Cesarea, and gone up, he saluted the church he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order to strengthen all the disciples. [Strengthening—viz. Their faith by the doctrines of the gospel.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus [Mighty—Well instructed and grounded in them.

25 This man was instructed in the way of the Lord; being fervent in the spirit, he spake and taught diligently things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. [The way of God—*i. e.* The doctrine of the gospel.]

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace :

28 For he mightily convinced the Jews, and that publickly, beweving by the scriptures, that Jesus was Christ. [Was Christ—Or the Messias. The Jews denied Jesus to be the Messias.]

C H A P. XIX.

2 *The Holy Ghost given.* 22 *Demetrius raiseth an uproar.*

AND it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus : and finding certain disciples.

2 He said unto them, *Have ye received the Holy Ghost since ye believed?* And they said unto him, *We have not so much as heard whether there be any Holy Ghost.* [Have ye received—*the miraculous gifts of the spirit.*]

3 And he said unto them, *Unto what then were ye baptized?* And they said, *Unto John's baptism.* [Unto what—*i. e.* What doctrine did you profess in your baptism.]

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus. [When they heard—*i. e.* Of the correspondence of John's baptism with Christ's.]

6 And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied. [Prophesied—*Expounded the mysteries of the gospel, and spake divers languages which they knew not before.*]

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years ; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchief, or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, *exorcists*, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. [Exorcists—*i. e.* Conjurers of devils.]

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? [Who are ye—*viz.* Who have neither faith nor God's word imprinted on your hearts.]

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. [The man—*i. e.* The devil who possessed the man.]

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many also of them which used *curious arts*, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. [Curious arts—*i. e.* Magical arts, very common in Ephesus.]

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. [In the spirit—*i. e.* By the revelation of the Holy Ghost.]

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way. [That way—*i. e.* This new doctrine of the gospel.]

24 For a certain man named Demetrius, a silver-smith which made silver shrines for Diana, brought no small gain unto the craftsmen; [Silver shrines—*i. e.* Silver medals, with the temple of Diana engraved on them.]

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth: [Our wealth—Our livelihood.]

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands:

27 So that not only this *our craft* is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. [Our craft—*As adul makers.*]

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion : and having sought Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into *the theatre*. The theatre—*A public place for people to resort to.*

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself to the theatre.

32 Some therefore cried one thing, and some another : for the temblry was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews setting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. [Putting him forward—*That they might lay the whole blame of the tumult on the christians.*]

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. [He was a Jew—*The people knowing that the Jews did not worship Diana, they would not hearken to Alexander who was a Jew.*]

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? *Fell down, &c.—A fabulous tradition of the priests.*

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither members of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, *the law is open*, and are deputies: let them implead one another. [The law—*The courts of law.*]

39 But if ye enquire any thing concerning other matters, it will be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's war, there being no cause whereby we may give an account

of this concourse. [In danger—*i. e.* Accountable to the supreme Magistrates.]

41 And when he had thus spoken, he dismissed the assembly.

C H A P. XX.

7 *The Lord's supper celebrated.* 10 *Eutychus raised to life.*

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of the Thessalonians, Aristarcus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, and Tychicus and Trophimus.

5 These going before, tarried for us at Troas. [For us, viz. *S. Paul and Luke.*]

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow;) and continued his speech until midnight. [Break bread—*i. e.* To celebrate the sacrament.]

8 And there were many lights in the upper chamber, where they were gathered together. [Upper chamber—*For the greater privacy.*]

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embraced him, and said, Trouble not yourselves; for his life is in him. [His life, &c.—*i. e.* He shall as surely revive as if he were not dead.]

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day so he departed.

12 And they brought the young man alive, and were not little comforted,

13 ¶ And we went before to ship, and sailed unto Assos the intending to take in Paul: for so had he appointed, minded himself to go afoot.

14 And when he met with us at Assos, we took him in, and me to Mitylene.

15 And we sailed thence; and came the next day over against Ios; and the next day we arrived at Samos, and tarried at Ogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he could not spend the time in Asia: for he fasted, if it were possible him, to be at Jerusalem the day of Pentecost. [To sail without touching at Ephesus.]

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with my tears, and temptations which befel me, by the lying in of the Jews:

20 And how I kept back nothing that was profitable unto you, but shewed you, and have taught you publickly, and from house to house, [I kept back nothing—i. e. Neither through fear or favour of men.]

21 Testifying both to the Jews, and also to the Greeks, resistance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, knowing the things that shall befall me there: [Bound—Constrained by an inevitable motion of the Holy Ghost.]

23 Save that the Holy Ghost witnesseth in every city, saying, at bonds and afflictions abide me.

24 But none of these things move me, neither count I my life unto myself, so that I might finish my course with joy, and ministry, which I have received of the Lord Jesus, to testify gospel of the grace of God. [None of these—viz. Dangers troubles of this life.]

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure in the blood of all men. [Pure—Having done all that in me for your salvation.]

27 For I have not shunned to declare unto you all the gospel of God.

28 ¶ Take heed therefore unto yourselves, and to all the church, over the which the Holy Ghost hath made you overseers, ed the church of God, which he hath purchased with his own blood. [Overseers—i. e. Ministers and spiritual guides.]

29 For I know this, that after my departing, shall *grievous wolves* enter in among you, not sparing the flock. [Grievous wolves—*False teachers and persecutors.*]

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears,

32 And now, brethren, I commend you to God, and to his word of his grace, which is able to *build you up*, and to give you an inheritance among all them which are sanctified. [To the word of his grace—*i. e. His gospel.*—[Build you up—*To complete your salvation.*]

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. [To support the weak—*i. e. That the weak in faith may not be offended by thinking you preach the gospel for gain.*]

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. [Sorrowing—viz. *That they were deprived of a faithful minister of Christ.*]

C H A P. XXI.

1 *Paul's voyage to Jerusalem. 30 He is taken by the people.*

AND it came to pass, that after we were gotten from the Coos, and had launched, we came with a straight course unto Patara :

2 And finding a ship sailing over unto Phinicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the hand, and sailed into Syria, and landed at Tyre: for there ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who to Paul, through the spirit, that he should not go up to Jerusalem. [Through the spirit—*i. e. By inspiration they fore-saw the dangers that would beset him and dissuaded him from going, but the spirit revealed to Paul that he should go in spite of all dangers.*]

Acts xx. 22.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, (which was one of the seven;) and abode with him. Philip the evangelist—*A preacher of the gospel in Samaria.*

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Caesarea, a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And the man—*It was usual for prophets to make use of visible things more powerfully to affect the by-standers.*

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break my heart? for I am ready not to be bound only, but also to go at Jerusalem for the name of the Lord Jesus. [What mean ye &c.—*Your tenderness serves only to afflict me in vain, for I must fulfil the will of God.*

14 And when he would not be persuaded, we ceased, saying, Let the will of the Lord be done.

15 And after those days we took up our carriages, and went to Jerusalem.

16 There went with us also certain of the disciples of Cesarea, bringing with them one Mnason of Cyprus, an old disciple, whom we should lodge. [Lodge—viz. At Jerusalem.]

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with the brethren to James; all the elders were present.

19 And when he had saluted them, he began to speak of all the things God had wrought among the Gentiles.

20 And when they heard it, they took him, Thou seest, brother, I

there are which believe ; and they are all zealous of the law : [Zealous of the law—*i. e.* Hold the use of Mosaical ceremonies.]

21 And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, laying That they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore ? the multitude must needs come together : for they will hear that thou art come.

23 Do therefore this that we say to thee : we have four men which have a vow on them ;

24 Them take, and purify thyself with them, and be at charge with them, that they may shave their heads : and all may know that those things whereof they were informed concerning thee are nothing, but that thou thyself also walkest orderly, and keepest the law. [Be at charges—*i. e.* Join with them in purchasing offerings to perform the vow you made at Cenabrea.

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood and from things strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. [Purifying himself—By washing and abstinence for the space of seven days.]

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help : This is the man that teacheth all men every where against the people, and the law, and this place : and further, hath brought Greeks also into the temple and hath polluted this holy place. [Into the temple—*i. e.* Beyond the court of the Gentiles, which was unlawful.]

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple : and forthwith the doors were shut.

31 And they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. [The commanding officer of the soldiery.] And he took soldiers, and centurions, and when they saw the chief captain and

of Paul.

33 Then the chief captain came near and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, *Away with him.* [Away with him—*i. e.* Put him death. See Luke xxiii. 18. John xix. 15.]

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

C H A P. XXII.

Paul declareth his conversion, and call.

MEN, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue unto them, they kept the more silence: and he saith,) 3 I am verily a man which am a Jew, born in Tarsus a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the elders, and was zealous towards God, as ye all are this day, at the feet, &c.—*i. e.* Sitting under him as his scholar and pupil.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. [This way—*The religion of Christ.*] 5 As also the high priest doth bear me witness, and all the rest of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished. [Unto the brethren The Jewish synagogue at Damascus.]

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me : [Suddenly there shone—*This shews that his conversion was the work of God.*]

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me ?

8 And I answered, Who art thou, Lord ? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid ; but they heard not the voice of him that spake to me. [They heard not—*See Acts ix. 7.*]

10 And I said, What shall I do, Lord ? And the Lord said unto me, Arise, and go into Damascus ; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see *for the glory* of that light, being led by the hand of them that were with me, I came into Damascus. [For the glory—*The amazing brightness.*]

12 And one Ananias, a devout man according to the law having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. [And see—*Christ became visible to him by some preter-natural representation.*]

15 For thou shalt be his witness unto all men, of what thou hast seen and heard. [Seen—*Not only in this manifestation but also in that described, 2 Cor. xii. 2.*]

16 And now why tarriest thou ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. [Wash away—*By faith, regeneration, and newness of life.*]

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;

18 And saw him saying unto me, Make haste, and get thee quick out of Jerusalem : for they will not believe thy testimony concerning me. [Thy testimony—*i. e. The doctrine which thou shalt preach.*]

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee :

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. [Martyr—*A Greek word, signifying witness ; given to those who sealed the truth of the gospel with their blood.*]

21 And he said unto me, Depart : for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. [Unto this word—*When he named the Gentiles they would hear him no further, so great was the hatred they bore towards them.*]

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. [Scourging—viz. To compel him to a fair confession.]

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? [A Roman—i. e. A free-man of Rome.]

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free-born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. [Examined him—i. e. They who were preparing to scourge him.]

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their counsel to appear, and brought Paul down, and set him before them. [Down—From the place of his confinement. Ver. 24.]

C H A P. XXIII.

1 A conspiracy against Paul. 24 He is sent to Felix.

AND Paul earnestly beholding the council, said, Men, and brethren, I have lived in all good conscience before God, until this day. [I have lived—i. e. I have conscientiously served God all my life.]

2 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whitewashed wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? [Whited wall—False Hypocrite. Ezek. xiii. 10. Matt. xxiii, 27.]

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, *I wist not*, brethren, that he was the high priest: For it is written, Thou shall not speak evil of the ruler of thy people. [I wist not—*i. e.* All men know that he is no lawful high priest.]

6 But when Paul perceived that one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a *diffension* between the Pharisees and the Sadducees: and the multitude was divided. [A diffension—viz. *A disagreement, the Pharisees allowing a resurrection, the Sadducees denying it.*]

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. [A spirit—*i. e.* The spirit of God speaking by internal revelation.]

10 And when there arose a great diffension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. [Stood by him—viz. In a vision.]

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore, ye, with the council, signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. [With the council—That the demand might have the greater weight.]

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. [Bring this, &c.—For Paul despaired not the means of saving his life.]

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is it that thou hast tell me? [Took him, &c.—To encourage him to speak the more freely.

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to-morrow in the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. [Yield—i. e. Consent to their request.—[Looking for Waiting to know.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou hast shewed these things to me. [Tell no man—Lest they, finding their intentions discovered, might seek other means of destroying him.

23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25 And he wrote a letter after this manner: [A letter—As a testimonial of Paul's innocence.

26 Claudius Lysias, unto the most excellent governor Felix, deitih greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. [Taken of the Jews In a tumult and uproar of the people.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him, nrewel. [Before thee—As a magistrate superior to me.

31 Then the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris, [Antipatris—A city between Jerusalem and Cesarea.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of *Cilicia*; [*Cilicia—Whereof Tarsus was the chief free city.*]

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

C H A P. XXIV.

i Paul accused by Tertullus. 10 His defence.

AND after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. [*Descended—i. e. Went down to Cesarea.—[Orator—A fair smooth-tongued lawyer.*]

2 And when he was called forth, Tertullus began to accuse *him* saying, Seeing that by thee we enjoy great quietness, and the very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, pray thee, that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and ring-leader of the sect of the *Nazarenes*: [*Nazarenes—A name which the Jews gave to the Christians.*]

6 Who also hath gone about to profane the temple: who we took, and would have judged according to our law, [*Have judged—i. e. Examined into the nature of his offence.*]

7 But the chief captain Lysias came upon us, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examination of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying, That these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerful answer for myself: [*Many years—And therefore less capable of being deceived by craft and falsehood.*]

11 Because that thou mayest understand, that there are but twelve days since I went up to Jerusalem for to worship,

Twelve days—*i. e.* In so short a space I could not have been guilty of the many things laid to my charge.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they all hereby, so worship I the God of my fathers ; believing all things which are written in the law and in the prophets : Heresy—*The Scribes and the Pharisees call the doctrine of Christ so.*

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings. [Many years—*Gal. ii. 10.*]

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me. [Who ought—*For these men speak by hear say.*]

20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of our matter. [That way—*Being well versed in the high priests practices.*]

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister, or come unto him. [Have liberty—*Not to be closely confined.*]

24 And after certain days, when Felix came with his wife Drucilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time ; when I have a convenient season, I will call for thee. [Felix trembled—*His conscience being pricked, as he was a wicked man.*]

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room, and Felix, willing to shew the Jews a pleasure, left Paul bound [The Jews a pleasure—Having greatly oppressed them, he strove by this action to ingratiate himself with them.

C H A P. XXV.

10 Paul appealeth to Cæsar. 23 He is brought to Agrippa.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. [Ascended i. e. He went up.

2 Then the high priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, That Paul should be kept at Cesarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. [Any wickedness—Or any misdeed.

6 And when he had tarried among them more than ten days he went down unto Cesarea; and the next day sitting on the judgement-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove;

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? [A pleasure—i. e. To gain the approbation of the people.

10 Then said Paul, I stand at Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest: [Ought to be judged—He claims the privilege being a Roman.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go. [Conferred with, &c.—Without whose concurrence he could do nothing.]

13 And after certain days, king Agrippa and Bernice came into Cesaria to salute Festus. [Bernice—Sister to Agrippa with whom he lived in incest.]

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgement against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgement seat, and I commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. [I doubted—I could not depend on my own judgement in such affairs.]

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. [Unto the hearing—i. e. To the judgement of Nero the Roman emperor.]

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. [The place of hearing—The court of judicature.]

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that after examination had, I might have somewhat to write. [My lord—viz. Cæsar, whose deputy I am.]

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

C H A P. XXVI.

1 *Paul pleadeth before Agrippa.* 12 *He relates his conversion.*

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself : [Stretched forth—*The usual gesture of public speakers.*]

2 *I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews : [I think myself, &c.—i. e. I have great satisfaction in being permitted to speak before a judge.]*

3 Especially, because I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testify) that after the most straitest lect of our religion, I lived a Pharisee.

6 And now I stand, and am judged for the hope of the promise made of God unto our fathers : [Of the promise—*Of Christ and the benefits of his kingdom.*]

7 Unto which promise our twelve tribes instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. [Serving God—*Agreeable to the law of Moses.*]

8 Why should it be thought a thing incredible with you, that God should raise the dead ? [Should raise the dead—*For the Jews believed not that Christ was risen again.*]

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. [To the name—*i. e. His doctrine and command.*]

10 Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. [Compelled—*i. e.* Thro' cruelty and hard usage.]

12 Whereupon, as I went to Damascus, with authority and commission from the chief priests;

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice peaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear to thee;

17 Delivering thee from the people, and from the Gentiles unto whom now I send thee. [The people—*i. e.* The Jewish rabble.]

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. [Receive—*By faith in me, forgiveness of sins, &c.*]

19 Whereupon, O king Agrippa, I was not disobedient to the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. [Do works—*True repentance being exemplified by good works.*]

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto his day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. [Shew light—*The knowledge of the gospel.*]

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. [Truth and soberness—*Truth in opposition to falsehood, and soberness in opposition to frantic brain.*]

26 For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest. [Believest—i. e. Art persuaded of the truth of their doctrine.]

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. [Such as I am—i. e. Firmly rooted in the faith of Christ.]

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside they talked within themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

C H A P. XXVII.

Paul's dangers in his voyage to Rome.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion, a centurion of Augustus' band. [Band—*A Roman company, ten of which made a legion or regiment.*]

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing unto Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone:

8 And hardly passing it, came unto a place which is called, *the fair havens*; nigh whereunto was the city of Lasea. [The fair havens—*A place on the sea coast of Crete.*]

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will with hurt and much damage, not only of the lading and the ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there winter*: which is an haven Crete, and lieth toward the south-west, and north-west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing *thence*, they sailed close by Crete.

14 But not long after, there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up to the wind, we let her drive. [Let her drive—*i. e. Carried by current.*]

16 And running under a certain island which is called Clauda, had much work to come by the boat:

17 Which when they had taken up, they used helps, *under-girding* the ship; and fearing lest they should fall into the quick-sands, strake fail, and so were driven. [Undergirding—*viz. stiff cables for fear of splitting.*]

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, no small tempest lay on us, all hope that we should be saved was then taken away. [All hope—*All reasonable expectation.*]

21 But after a long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and have loosed from Crete, and have gained this *harm and loss*. Harm and loss—*Of the goods and tackle.*

22 And now I exhort you to be of good cheer; for there shall no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose name, and whom I serve,

24 Saying, Fear not, Paul ; thou must be brought before Cæsar : and lo, God hath given thee all them that sail with thee. [Given thee—*i. e.* Their lives.]

25 Wherefore, Sirs, be of good cheer : for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island. [We must be cast—*i. e.* It will so happen.]

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country ;

28 And sounded, and found it twenty fathoms : and when they had gone a little further, they sounded again, and found it fifteen fathoms. [Sounded—*To find the depth of the water.*]

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

31 Paul said to the centurion, and to the soldiers, Except *they* abide in the ship, ye cannot be saved. [Except these—if they will attempt to save their lives through their own wilfulness, and contrary to God's will, all will be lost.]

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. [Fasting—*i. e.* Not observing regular meals.]

34 Wherefore I pray you take *some* meat : for this is for your health : for there shall not *an hair* fall from the head of any of you. [An hair fall—*A proverbial term, 1 Kings i. 52. Lu. xxi. 18. 1 Sam. xiv. 45.*]

35 And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all ; and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the main-sail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the fore-part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of waves. [A place—*Some shallow, separate from the main sea.*]

42 And the soldiers counsel was to kill the prisoners, lest any them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim, should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe land.

C H A P. XXVIII.

Paul at Melita. 16 He cometh to Rome, and preacheth there.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the violent rain, and because of the cold. [The barbarous people *The natives of the place.*]

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt, this man is a sorcerer, whom though he hath escaped the sea, yet vengeance falleth not to live. [Vengeance—*i. e. The justice of their idols.*]

5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit, they looked when he should have swollen, or been down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and entertained us three days courteously.

7 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and laid his hands on him, and healed him. [Laid his hands—*To shew the effectual application of God's power to his person.* Mark xvi. 18.]

8 So when this was done, others also which had diseases in the island, came, and were healed:

9 Who also honoured us with many honours; and when we departed, they laden us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Calliope and Pollus.

12 And landing at Syracuse, we tarried there three days. [Syracuse—*A famous city of Sicilia.*

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. [And so i.e. Such was the course of our voyage to Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Thre-taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him. [Suffered to dwell—Not being sent to prison.

17 And it came to pass, that after three days, Paul called the chief of the Jews together: and when they were come together he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you and to speak with you: because that for the hope of Israel I am bound with this chain. [For the hope, &c.—For preaching the Messias, who is the hope of the Jews.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for concerning this sect, we know that every where it is spoken against. [This sect—The profession of the christian faith.

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. [The kingdom of God—viz. The establishment of in the person of the Messias.

24 And some believed the things which were spoken, ^{and} some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, *Well spake the Holy Ghost by Esaias the prophet unto our fathers.* [Well spake—*i. e.* He spake truly.]

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is *waxed gross*, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. [Is waxed gross, &c.—They are wilfully ignorant and blind, &c.]

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that they will hear it.* [Will hear—*i. e.* It shall not be preached to them in vain.]

29 And when he had said these words, the Jews departed, and had great reasoning among themselves. [Reasoning—Held great disputations.]

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all *confidence*, no man forbidding him. [Confidence—*i. e.* Boldly, without fear or dismay.]

The Epistle of S. PAUL to the Romans.

A R G U M E N T.

Paul, formerly named Saul, was of the tribe of Benjamin, a native of Tarsus, in Cilicia, by profession a Pharisee; first a persecutor of the church, and afterwards a disciple of Christ, and apostle of the Gentiles. It is thought that he was born about two years before our Saviour, supposing him to be about sixty-eight years of age when he suffered martyrdom, as S. Chrysostom relates, Hom. xxx. vol. vi. p. 167. The Ebionites related several particulars of the education, family, and conversion of this saint. It is evident that he was a Roman citizen, Act. xxii. 27. 28. because Augustus had given the freedom of the city to all the freemen of Tarsus, in consideration of their steady attachment to his interests. His parents sent him early to Jerusalem, where he studied at the feet of Gamaliel, a famous doctor of the law. He made great progress in his studies, and lived unblamable in the sight of all men, being zealous for the observation of the whole law of Moses: But his zeal carried him too far, for he persecuted the church, and insulted Jesus Christ in his members; and when the first martyr, S. Stephen, was put to death, he was not only consenting to

his death, but took care of the clothes of them that stoned him, whereby he made himself a partner in their guilt. This great apostle at last suffered martyrdom the 29th day of June, in the sixty-sixth year of Christ, by having his head cut off, at a place called the Salvian Waters. He was buried on the way of Ostium, and a magnificent church was built over his tomb, which is in being to this day. As to his person he was low of stature, his complexion fair, his countenance grave, his head small, his eyes bright, carrying a sweetness in them, his nose long, bending a little, his beard thick, mixed with white hairs, like his head. He wrote the epistle to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and the Hebrews, in all fourteen epistles,

Search the scriptures—Wisdom is better than great riches.

C H A P. I.

1 Paul's calling commended. 9 His love for the Romans.

PAUL a servant of Jesus Christ called to be an apostle, separated unto the gospel of God, [Separated—Or set apart, selected from among the rest.—[The gospel—i. e. Good tidings which declare grace, remission and forgiveness of sins, and eternal life unto men.—[Of God—Whereof God, not man, is the author.

2 (Which he had promised afore by his prophets in the holy scriptures,) [Promised afore—No new doctrine, but promised by his prophets in the holy scriptures. Deut. xviii. 15.

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, [Which was made—in respect of his human nature, descended from David by the mother's side. John i. 14.

4 And declared to be the Son of God with power: according to the spirit of holiness, by the resurrection from the dead: [Declared—i. e. Decreed, determined, demonstrated beyond all controversy. Ps. ii. 7. Acts xiii. 33.—[Spirit of holiness—i. e. His divine nature. Heb. ix. 14.

5 By whom we have received grace and apostleship for obedience to the faith among all nations for his name: [Grace—Gifts necessary for so exalted an office.—[Obedience to the faith—To cause the Gentiles to receive the gospel by faith.—[For his name—To cause him to be acknowledged.

6 Among whom are ye also the *called* of Jesus Christ,
[Called—*Made partakers of his covenant.*]

7 To all that be in Rome, beloved of God, called to be saints : Grace to you, and peace from God our Father, and the Lord Jesus Christ. [Grace—*God grant you prosperity.*]

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. [Throughout—*Among all christian congregations in the world.*]

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, [With my Spirit—*i. e. With my heart and inmost affections.*]

10 Making request (if by any means now at length I might have a prosperous journey by the will of God,) to come unto you,

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ; [Spiritual gift—viz. *Doctrine, exhortation, or prophecy.*]

12 That is, that I may be comforted together with you, by the mutual faith both of you and me. [Be comforted—*Confer one with another.*]

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. [That I might—*Cause my ministry to be fruitful amongst you.*—[Have some fruit—*You. See John xv. 16.*]

14 I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. [Debtor—*Bound by my office to preach salvation to all men.*]

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. [So, as much as in me is—*According to the ability given me by God.*]

16 For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. [I am not ashamed—*i. e. I am ready and desirous, not afraid.*—[Power—*Effectual means under God to salvation.*—[Greek—*i. e. To the Gentiles.*]

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith. [Faith to faith—*By a continual act of faith.*]

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness ;

19 Because that which may be known of God, is manifest in them ; for God hath shewed it unto them. [Hath shewed it—*Infused into the soul that light which is not acquired but born with them. See John i. 5. 9.*]

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: [Without excuse—*i. e.* If they will not use their natural light and understanding.

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. [Vain in their imaginations—See 2 Kings xvii. 15. 16.

22 Professing themselves to be wise, they became fools: [Fools—*viz.* By leaning to their own corrupt wills.

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four footed beasts, and creeping things. [Birds, four footed beasts, &c.—abominable representations. See 2d commandment.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: [Gave them up—Left them in the power of an unclean spirit to lead them into all vices. Ps. xviii. 12. &c. vii. 42.

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. [Into a lie—*Into false notions and voluntary errors.*

26 For this cause God gave them up unto vile affections. For even their women did change the natural use into that which is abominable nature:

27 And likewise also the men leaving the natural use of the woman, burned in their lust one toward another; men with men, working that which is unseemly, and receiving in themselves the recompence of their error which was meet. [Error—they had dishonoured God, they now proceeded to dishonour themselves.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; [To retain God—*viz.* By pure worship.—[To a reprobate mind—*Unbridled desires, and a will to do evil.*

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, chit, malignity; whisperers,

30 Backbiters, haters of God, despightful, proud, boasters, enterers of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgement of God, that they which commit such things are worthy of death; not only do the same, but rejoice in them that do them. [The judgement—*His law which he judges mankind.*—[Have pleasure—*Approve or praise me.* Ps. x. 3. xlvi. 18.

C H A P. II.

1 Who are justified. 25 How circumcision profiteth.

THHEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2 But we are sure that the judgement of God is according to truth, against them which commit such things. [According to truth—*By examining the heart and the works which issue from thence.*

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? [Despisest thou—*Being negligent of God's patience which giveth thee room and space for repentance.*

5 But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgement of God; [Impenitent—*That is, carelessly and contemptuously.*

6 Who will render to every man according to his deeds. [To his deeds—*He requires integrity of heart, not a fair or formal appearance.*

7 To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life: [Patient continuance—*An equal and constant tenure of doing God's commandments.* Deut. xxvii. 26

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; [Contention—*Striving against God's justice.* Hos. iv. 4.

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile; [Of the Jew—*Without distinction of nations or persons.*

10 But glory, honour, and peace, to every man that worketh good to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law; [Without law—*i. e. The law of Moses.*—[Judged by the law—*Not by the law of Moses, but by the law of nature and conscience.*

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. [Not the hearers of the law—*The law cannot bring salvation to any man by the knowledge of it; it requires perfect obedience.*—[Justified—*Declared worthy of the reward according to the promise of the covenant.*

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves :

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another ; [Verse 14. 15.—The sense runs thus : *That the Heathens, who are ignorant of the law of Moses, have yet a law ingrafted in their consciences, a rule of living to themselves ; doing those things which shew the work of the law written in their hearts, their consciences bearing witness to it, and their natural reason either accusing or defending them for it.*]

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. [In the day—This verse appears to belong to verse 12.]

17 Behold, thou art called a Jew, and *restest in the law*, and *makest thy boast of God*, [Restest in the law—*Makest profession of living God according as it commands thee.*—[Makest thy boast—*also thyself as one of his chosen and elect people.*]]

18 And knowest his will, and *approvest the things that are more excellent*, being instructed out of the law ; [And approvest the things, &c.—*Canst judge of what is allowed, and what is forbidden, discern what is best.*]

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, [Blind, in darkness—*Signifying how much inferior to themselves in knowledge, the Jews looked upon the Gentiles.*]

20 An instructor of the foolish, a teacher of babes, which at the *form of knowledge* and of the truth in the law. [Form—*The perfect and complete model.*]

21 Thou therefore which teachest another, *teachest thou not thyself?* thou that preachest a man should not steal, dost thou steal ? [Teachest thou not—*To shew that the Jews were guilty of sins with the Gentiles.*]

22 Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ?

23 Thou that makest thy boast for the law, through breaking the law, dishonourest thou God ?

24 For the name of God is *blasphemed among the Gentiles, rough you*, as it is written. [Blasphemed through you—*By your scariages. See 2 Sam. xii. 14. and Ezek. xxxvi. 23.*]

25 For circumcision verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision. [For circumcision, &c.—*A Jew that keeps not the law undefiledly is in the sight of God like an uncircumcised heathen.*—Profiteth—Because a Jew who kept the whole law was to have eternal life therein. See Lev. xviii. 4.]

26 Therefore, if the uncircumcised keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? [Therefore, if the, &c.—This is spoken by way of supposition only, viz. An uncircumcised Pagan, who should keep the law in its substance, and a Jew that should break it, being circumcised, who can question, but that before God, the Heathen should be accepted and the Jew rejected?]

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? [Judge thee—See Matt. xii. 41. 42.]

28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: [For he—Outward signs are of no value, but the inward reality of the heart only. See Gal. vi. 15. 16.]

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. [Inwardly—In heart and mind. See Phil. iii. 8. Col. ii. 11.—[In the letter—External sign and ceremony. Rom. vii. 6.]

C H A P. III.

1 None justified by the law. 23 All are sinners.

WHAT advantage then hath the Jew? or what profit is there of circumcision? [Advantage—Seeing that the Jew is liable to condemnation as much as the Gentile.—[What profit—if it be of no service when wanting an exact observance of the law, whereof it is a sacred sign.]

2 Much every way: chiefly, because that unto them were committed the oracles of God. [Much every way—See Ch. ix. 4. 5.—[Chiefly because—The Jews received God's promises in Christ, whereof circumcision was the seal. See Ch. iv. 11.—[Oracles—i. e. The covenant.]

3 For what if some did not believe? shall their unbelief make the faith of God without effect? [Faith of God—His truth and covenant.]

4 God forbid: yea, let God be true, but every man a lyar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. [Let God be—Let him be acknowledged.—[When thou art judged—i. e. When judged by men's arrogancy.]

5 But if our unrighteousness command the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man,) [As a man—According to human judgement.]

6 God forbid: for then how shall God judge the world? [For then how—How is it possible that any injustice should be in God?]

7 For if the truth of God hath more abounded through *my* unto his glory ; why yet am I also judged as a sinner ? [My—*My disloyalty.*]

8 And not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come ? *whose damnation is just.* [Some—*These were the Jews.*—[Whose damnation—viz. *Of those slanderers of God's truth.*]

9 What then ? *are we better than they?* No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin ; [Are we better—*Have we Jews a preference in Christ's kingdom above the Gentiles?*]

10 As it is written, There is none righteous, no, not one :

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. [Unprofitable—*Of no use, like corrupted wine.*]

13 Their throat is an open sepulchre ; with their tongues they have used deceit ; the *poison of asps* is under their lips : [Poison of asps—*Detraction and evil speaking.*]

14 Whose mouth is full of cursing and bitterness.

15 *Their feet are swift to shed blood.* [Their feet are—*Ready to contrive the death of the righteous.*]

16 *Destruction and misery are in their ways :* [Destruction—*Which they bring unto others.*]

17 And the way of peace have they not known :

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law faith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore, by the deeds of the law, there shall no *flesh* be justified in his sight : for by the law is the knowledge of sin. *Flesh—As that wherein the force of sin is seated.*

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; [But now—*Since the coming of Christ.*]

22 Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe : for there is no difference :

23 *For all have sinned, and come short of the glory of God ;* [For all have sinned—*This remedy is common to all.*]

24 Being justified freely by his grace, through the *redemption* that is in Christ Jesus : [Justified—*Reputed just before God.*—*Freely—Without satisfaction from us, therefore God's mercy is the sufficient cause of our salvation.*—[Redemption—*Which is the substantial cause.*]

25 Whem God hath set forth *to be a propitiation*, through faith in his blood *to declare* his righteousness for the remission of sins that are past, through the forbearance of God; [To declare—*To make manifest God's righteousness*.]

26 To declare, *I say*, at this time his righteousness: that he might be *just*, and the justifier of him which believeth in Jesus. [Just—*Who would not justify man without satisfaction*.]

27 *Where is boasting then?* It is excluded. By what law? of works? Nay: but by the law of faith. [Where is boasting—*Who can boast of his own righteousness?*—[By the law—*By the covenant of God which takes away man's own righteousness to clothe him through grace with Christ's*.]

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he the God of the Jews only?* *is he not also of the Gentiles?* Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. [One God, by faith, &c.—*One and the same God both to Jews and Gentiles, who will justify all that come unto him through faith in Christ Jesus*.]

31 Do we then make void the law through faith? God forbid; yea, we establish the law. [Make void—*Do we take all authority, power and worth from it?*—[Establish—*We shew by the gospel how firm and irrevocable the law is*.

C H A P. IV.

Righteousness imputed by faith, &c.

WHAT shall we then say, that Abraham our father, as pertaining to the flesh, hath found? [What shall we say—*Abraham, tho' the father of the faithful and a good man, obtained not salvation by his own works, but thro' faith therefore had no subject of boasting before God*.]

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? *Abraham believed God, and it was counted unto him for righteousness*. [Abraham believed—*By faith he apprehended the grace of God, and therefore was esteemed righteous*.]

4 Now to him that worketh, is the reward *not reckoned of grace, but of debt*. [Not reckoned of grace, but of debt—*If a man hath performed unerring obedience, the reward is a debt, not grace*.]

5 But to him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. [Worketh not—*Not able to perform the condition of works, doth not depend thereon, but buildeth his hope on God, to him justification is a favour*.]

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. [Imputeth righteousness—*i. e.* Holdeth righteous by Christ's righteousness.—Without works—Where there is forgiveness, there is sin, without satisfaction of ones own.

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. [Are covered—Washed out by the blood Christ.

8 Blessed is the man to whom the Lord will not impute sin. Impute—Lay to his charge.

9 Cometh this blessedness then upon the circumcision only, or on the uncircumcision also? for we say that faith was reckoned Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they were not circumcised; that righteousness might be imputed unto them also; [Uncircumcised—See Gen. xvii. 11.

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the world, was to Abraham, or to his seed, through the law, but through righteousness of faith. [Heir of the world—Believers of all nations being given to Abraham for a posterity, he becomes thereby lord proprietor of the world.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression. [No law is—Where there is no law with judgment annexed, there can be no transgression incurring wrath.

16 Therefore it is of faith, that it might be by grace; to the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all;

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were: [Calleth things which be not—By his word he maketh to be as; Let there be light—Lazarus come forth, &c.

18 Who against hope believed in hope, that he might become father of many nations; according to that which was spoken, shall thy seed be. [Against hope—Against all appearances of real hope.—[In hope—Trusted firmly in God's promises.

19 And being not weak in faith, he *considered not* his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. [Considered not—*Faith* *surmounted all obstacles.*]

20 He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; [Giving glory—*Acknowledging God's superior power.*]

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness. [I was—*God, by reason of his faith, esteemed him worthy of his promise,* as if he had had all the righteousness required by the law to receive *God's benefits.*]

23 Now it was not written for his sake alone, that it was imputed to him; [For his sake—*As if it had been some peculiar privilege of Abraham's.*]

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, [O him—*i. e. On God.*]

25 Who was delivered for our offences, and was raised again for our justification. [Delivered—*Namely to death.* See Eph. i. 11. 16. 1 Tim. ii. 6.—[For our justification—*To acquit and to forgive us.* See 1 Cor. xv. 17.]

C H A P. V.

1 Reconciliation by Christ. 12 Sin and death by Adam.

THEREFORE being justified by faith, we have peace with God, through our Lord Jesus Christ. [We—*i. e. The Gentiles that are not under the law.*]

2 By whom also we have access by faith into this grace where we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; [We glory—*Here the apostle opposes the advantages which the Gentile converts to Christianity have by faith, to those the Jews gloried in with so much haughtiness and contempt of the Gentiles.* Ch. iii. 27.]

4 And patience, experience; and experience, hope;

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us, [Because—*The hope of eternal happiness which we glory in cannot deceive us, because the gift of the Holy Ghost before upon us, assure us of the love of God toward us: the Jews themselves acknowledging that the Holy Ghost is given to none but those who are God's people.*]

6 For when we were yet *without strength*, in due time Christ died for the *ungodly*. [Without strength—*Depraved and corrupted*.—[In due time—*In our extremest need*.—[Ungodly—*viz.* Unbelievers, or unregenerate.]

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. [For a good man—*For one of whom he had received favours*.]

8 But God commendeth his love toward us, in that while we were yet *sinners*, Christ died for us. [Commendeth—*Makes it glorious*.—[Sinners—*Not having as yet received the gift of pardon*.]

9 Much more then, being now justified by his blood, we shall be saved from wrath through him. [By his blood—*By virtue of satisfaction which he made to God by his death*.—[From wrath Eternal damnation. Mat. iii. 7.]

10 For if when we were *enemies*, we were reconciled to God the death of his Son, much more being *reconciled*, we shall be saved by his life. [Enemies—*viz.* Through sin.—[Reconciled—*the death of Christ*.—[By his life—*By communicating his life to members*. John vi. 57. 2 Cor. iv. 10. II.]

11 And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the *atonement*. Through—*Being reconciled by*.—[Atonement—*Which he made by death and sacrifice, and his righteousness imputed to us*.]

12 Wherefore, as by *one man* sin entered into the world, and death by sin; and so death passed upon all men, *for that all have sinned*. [One man—*viz.* Adam.—[For that—*Through whom all have sinned—i. e. Have become mortal*. 1 Cor. xv. 22.]

13 For until the law, sin was not in the world: but sin is *not* accounted when there is no law. [Until the law—*Even before the law delivered by Moses*.—[Not imputed—*There was no fixed punishment assigned to sin*.]

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. [Nevertheless—*Though they sinned not as Adam did, by breach of a positive law, yet were they included in his sin, and dead in trespasses; and wages of sin is death*.]

15 But *not as the offence so also is the free gift*. For if through the offence of one many be dead, much more the grace of God, the gift by grace, which is by one man Jesus Christ, hath abounded unto many. [Not as the offence—*One sin by one man involved the whole race of mankind under sin*.—[So is the gift—*The favour and pardon reaches to many sins, unto justification of life*. Many be dead—*All men the children of Adam*.—[The gift—*The imputation of Christ's righteousness*.—[Unto many—*viz.* true believers.]

16 And not as it was by one that sinned, so is the gift: for the judgement was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. [Much more—God hath been infinitely more appeased by Christ, than he was offended by Adam.

18 Therefore, as by the offence of one, judgement came upon all to condemnation; even so by the righteousness of one, the free gift came upon all men unto the justification of life. [Upon all—All manner of persons indifferently, which belong to Christ.

19 For as by one man's disobedience many were made sinners so by the obedience of one shall many be made righteous. [Made righteous—As if they were not sinners.

20 Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: [Might abound—i. e. The multiplied transgressions of many men.

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. [Might grace reign—This word Grace repelleth all opinion of merit on our own part.—[Through righteousness—Christ's merit and men's new obedience, which is a beginning and way to eternal life.

C H A P. VI.

Of newness of life.

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid: How shall we that are dead to sin, live any longer therein? [That are dead to sin—That have received together, with the remission of our sins in Christ, the gift of the Holy Ghost.

3 Know we not, that so many of us as were baptized into Jesus Christ, were baptized into his death. [Into—to show in what state of life we ought to be raised out of baptism, in similitude and conformity to that state of life Christ was raised into from the grave.

4 Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. [Into death—viz. To extinguish the life and strength of sin.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: [Likeness of his death—We have a correspondence with his death when old Adam dieth in us.

Knowing this, that our *old man* is crucified with him, that body of sin might be destroyed, that henceforth we should not be sin. [Old man—See Gal. v. 24. Col. ii. 11. 1 Pet. iv. 1. For he that is *dead is freed* from sin. [Dead—Namely to [Is freed—*Absolved, discharged.*]

Now if we be dead with Christ, we believe that we *shall also* with him: [Shall also live—viz. *A spiritual life here, a new life hereafter.*]

Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died *unto sin* once: but in that he is raised, he liveth *unto God*. [Unto sin—i. e. Upon the account of sin, he is dead in sin. Unto God—i. e. Upon the account of God for all. Heb. ix. 26. 28. 1 Pet. iv. 1. 2.—[Unto God—i. e. By divine life.]

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. [But alive—viz. *That you have received the gift of spiritual life.*]

Let not sin therefore reign in your mortal body, that ye should yield it to the lust thereof. [In your mortal body—i. e. While ye are alive.]

Neither yield ye *your members as instruments of unrighteousness unto sin*: but yield yourselves unto God, as those that are *alive from the dead*, and *your members as instruments of righteousness unto God*. [Your members—The faculties of your soul. Col. iii. 5. James iv. 1.—[From the dead—The Gentiles were dead in sin. Eph. ii. 1. 5. Col. ii. 13.—[Of righteousness—viz. *Holy and fit for God's service.*]]

For sin shall not have *dominion* over you: for ye are not under the law, but under *grace*. [Dominion—i. e. Be your abasement.—[Grace—*The gospel-dispensation.*]]

What then? shall we sin, because we are not under the law, but under grace? *God forbid*. [God forbid—As if he had said, *This is altogether profane.*]

Know ye not, that to whom ye yield yourselves servants, his servants ye are to whom ye obey; whether of sin or of death, or of *obedience unto righteousness*? [Obedience unto righteousness—*Obeying the gospel.*]]

But God be thanked, that ye were the servants of sin; ye have obeyed from the heart *that form* of doctrine which delivered you. [That form—*Delivered by Christ in his word.*]]

Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men, because of the infirmity of the flesh: for as ye have yielded your members servants to unrighteousness and to iniquity, unto iniquity: even so now yield your

members servants to righteousness, unto holiness. [Infirmity your flesh—*The ignorance and perverseness of the understanding.*

20 For when ye were the servants of sin, ye were free from righteousness. [Free from righteousness—*No man can be the servant both of sin and righteousness.* You cannot serve God and mammon,

21 What fruit had ye then in those things whereof ye are ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. [The wages of sin—*The wages that sin pays, is death.*—[Gift of God—*The reward God bestows on his servants, is eternal life.*

C H A P. VII.

The law is no sin, but holy and just.

KNOW ye not brethren, (for I speak to them that know the law,) how that the law hath dominion over a man long as he liveth? [I speak—viz. To the Jews who were acquainted with the law.

2 For the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. [From the law—the tye of marriage.

3 So then if while her husband liveth, she be married to other man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man.

4 Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to and even to him who is raised from the dead, that we should bring forth fruit unto God. [Dead to the law—*The law is dead in your behalf through Christ.*

5 For when we were in the flesh, the motions of sins were by the law, did work in our members to bring forth unto death:

6 But now we are delivered from the law, that being wherein we were held; that we should serve in newness of life and not in the oldness of the letter. [Wherein—Namely, Rom. vi. 2.—[Serve—Whom? God.

7 What shall we say then? Is the law sin? God forbid. I had not known sin, but by the law; for I had not known except the law had said, Thou shalt not covet. [Is the law—Or the occasion of sin, because it is set aside.—[But by the law if the law had not discovered it.

But sin taking occasion by the commandment, wrought in me manner of concupiscence. For without the law sin was dead. wrought in me—Convinced me of sin.—[Dead—Not able to me.

For I was alive without the law once : but when the commandment came, sin revived, and I died. [Without the law—in it did not wound my conscience.—[Once—While I was a rife and observed external religion only.—[And I died—I found if condemned, included under sin.

And the commandment which was ordained to life, I found unto death. [I found—viz. The effect of the law, which was unknown to me.

For sin taking occasion by the commandment, deceived and by it slew me.

Wherefore the law is holy ; and the commandment holy, just, and good.

Was then that which is good, made death unto me ? God d. But sin, that it might appear sin, working death in me at which is good ; that sin by the commandment might be exceeding sinful. [Made death—The cause of death.

For we know that the law is spiritual : but I am carnal, under sin. [Sold—Altogether subjected as a slave.

For that which I do, I allow not : for what I would, that not; but what I hate, that do I. [I allow not—Is not of my contrivance or approbation. See Job ix. 21.

If then I do that which I would not, I consent unto the hat it is good.

Now then it is no more that I do it, but sin that dwelleth in [That dwelleth—Which remaineth in me, but disarmed of its fin.

For I know, that in me (that is, in my flesh,) dwelleth good thing : for to will is present with me ; but how to per- that which is good, I find not. [In me—viz. In my nature. So will—I have a good inclination, the spirit is willing.

For the good that I would, I do not : but the evil which I d not, that I do.

Now if I do that I would not, it is no more I that do it, in that dwelleth in me.

I find then a law, that when I would do good, evil is pre- with me. [I find then—I have experience of this unavoid- necessity.

For I delight in the law of God, after the inward man : the inward man—After my understanding, which is regene- by the Holy Spirit.

But I see another law in my members, warring against the of my mind, and bringing me into captivity to the law of

sin, which is in my members. [Another law—*A violent, contrariwise inclination which transports and masters me in despite of myself.* [Against the law—*Against the knowledge of the truth, and will God.*—[Bringing me—*Leading me into an unwilling subjection my carnal appetite.*

24 O wretched man that I am! who shall deliver me from the body of this death? [This death—*This carnal appetite which will bring me to eternal death.*

25 I thank God, through Jesus Christ our Lord. So the with the mind I myself serve the law of God; but with the flesh the law of sin. [I thank God—*Here is the answer, viz. The grace of God.*—[I serve—*i. e. I devote my whole obedience.*—[With the flesh—*That is the corrupt part of me.*

C H A P. VIII.

1 *Works of the flesh and spirit.* 20 *We are saved by hope.*

THREE is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. [Condemnation—*Sentence of death.*—[Which are United to Christ spiritually, appearing before God in his person, not their own. Gal. iii. 27.—[Who walk—*Shewing their union an holy conversation.* Gal. v. 16, 25.

2 For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. [The Spirit of life i. e. *The grace of God which giveth life to all true believers.*

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: [Law could not do Deliver from sin.—[Likeness—*With a body over which sin cannot prevail.*

4 That the righteousness of the law might be fulfilled in who walk not after the flesh, but after the Spirit. [Might be fulfilled—viz. *Might not be commanded in vain.*

5 For they that are after the flesh, do mind the things of flesh; but they that are after the Spirit, the things of the Spirit. [Are after—*Live under the direction.*

6 For to be carnally minded, is death; but to be spiritually minded is life and peace: [Carnally minded—viz. *Obey the lusts of flesh.*—[Spiritually minded—*Obey the dictates of the Spirit.*

7 Because the carnal mind is enmity against God: for it is subject to the law of God, neither indeed can be. [Enmity—viz. *Opposition.*—[Neither can be—*It having a contrary tendency.*

8 So then they that are in the flesh, cannot please God, the flesh—*i. e. Under the fleshly dispensation of the law.*

9 But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. [Read 2 Cor. iii. 6 to 18.]

10 And if Christ be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness. [Dead, because of sin—*i. e.* Subject to corporal death by reason of the relicks of sin.]

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. [Debtors—*i. e.* Under any obligation to the flesh obey the lusts of it.]

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. [Ye shall die—viz. The everlasting death.—[Ye shall live—viz. In heavenly glory. See 2 Pet. i. 4. Heb. ii. 13 to 15.]

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. [Again to fear—Now under Christ, as the Jews under Moses.]

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ; if so be we suffer with him, that we may be also glorified together. [See 2 Tim. ii. 11. 12.]

18 For I reckon, that the sufferings of this present time, are worthy to be compared with the glory which shall be revealed in us. [Sufferings—The evils of this life bear no proportion to the evils of the next.]

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. [Waiteth for—Looks attentively for the time.]

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: vanity—Seeking its happiness in creatures rather than the Creator.—of him—The guile of the devil by which Adam was deluded. Gen. iii.

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. [Bondage of corruption—No more subject to alteration.—Glorious liberty—Freedom from all evils.]

22 For we know that the whole creation groaneth, and travailleth in pain together until now. [Groaneth, &c.—*i. e.* By son of sin.]

23 And not only they, but *ourselves also*, which have the *first fruits* of the Spirit, even we ourselves groan within ourselves waiting for the adoption, *to wit*, the redemption of our body [Ourselves also—*Read 2 Cor. iv. 17. & v. 5.*—[First fruits—*The first steps of regeneration.*]

24 For we are saved by *hope*: But hope that is seen, is no *hope*: for what a man feeth, why doth he yet hope for? [B*hope—i. e. But in expectation.*]

25 But if we hope for what we see not, then do we with patience wait for it.

26 Likewise the spirit also *helpeth our infirmities*: for we know not what we should pray for as we ought: but the Spirit itel maketh intercession for us with *groanings* which cannot be uttered [Helpeth our infirmities—*Strengtheneth our hopes.*—[Groanings—*Lively feelings and ejaculations of the spirits.*]

27 And he that searcheth the hearts, knoweth *what is the mind of the Spirit*, because he *maketh intercession* for the saints, according to the will of God. [He—viz. God.—[What is the mind—*What the spirit would have.*—[Maketh intercession—*See Mat. x. 20.*—[According to the will—*Acceptably to God.* 1 John v. 14.]

28 And we know that *all things* work together for good, them that love God, to them who are the *called* according to purpose. [All things—viz. *That happen to us in this life are directed by God's providence to the happiness of his children.*—[Who are the called—*Obedient in Christ through grace.*]

29 For whom he did *foreknow* he also did *predestinate* to be conformed to the image of his Son, that he might be the *first-born* among many brethren. [For whom—viz. *The Gentiles.*—[For know—viz. *As he did the Jews. See Amos. iii. 2.*—[Predestinate—*Appointed to be conformable in heart.*—[First-born—i. e. *The elder.*]

30 Moreover when he did predestinate, them he also *called*, and whom he called, them he also *justified*: and whom he justified, them he also *glorified*. [Called—viz. *By sending preachers of the gospel.*—[Justified—*Counting their faith and obedience*] righteousness.—[Glorified—viz. *He will surely glorify.* Col. iii. 1.]

31 What shall we then say to these things? If God be for us who can be against us?

32 He that spared not his own son, but *delivered him up for all*, how shall he not with him also freely give us *all things*? [Delivered up for us all—*Gentiles as well as Jews.*—[All things—viz. *That are needful for our salvation.*]

33 Who shall lay any thing to the charge of God's elect? is God that justifieth:

34 Who is he that condemneth? It is Christ that died, y rather that is risen again, who is even at the right hand of God who also maketh intercession for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? [Who shall separate—*What affliction.*]

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. [As it is—*Nothing ought to do it.*]

37 Nay, in all these things we are more than conquerors, through him that loved us. [Loved us—*Hath loved us and continued to do so.*] John xiii. 1.

38 For I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord—[Nor height—*Namely of prosperity.*—[Nor depth—*Of misery.*—[Which is—*Whereof Christ is the foundation and bond between God and man.*]

C H A P. IX.

1 Paul's sorrow for the Jews. 24 Calling of the Gentiles.

I Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

2 That I have great heaviness and continual sorrow in my heart. [Great heaviness, &c.—*To obviate the slander laid to his charge that he was an enemy to the Jews, his own nation.*]

3 For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh: [Accursed—i.e. Cut off from the communion of the church.]

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; [Promises—viz. *The coming of the Messiah.*]

5 Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. [Fathers—*Abraham, Isaac, and Jacob, Acts vii. 32.*]

6 Not as though the word of God has none effect. For they are not all Israel, which are of Israel: [Not all Israel, &c.—*The Israelites were not the only people comprehended in the promise.*]

7 Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. [In Isaac—*Isaac was excluded, and the holy offspring was to proceed from Isaac.*]

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. [Of the flesh—*According to the course of nature.*—[Of the promise—*Isaac's birth was out of the course of nature.*]

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth;) [Good or evil—Here is another choice agreeable to God's own good pleasure.

12 It was said unto her, The elder shall serve the younger. [Elder serve the younger—See Gen. xxv. 23.

13 As it is written, Jacob have I loved, but Esau have I hated. [Jacob have I loved—So as to make his posterity my chosen people. See Deut. vii. 6. 8. [Esau have I hated—i. e. Postponed in my kindness. See Mal. i. 2. 3.

14 What shall we say then? Is there unrighteousness with God? God forbid. [Unrighteousness—In shewing equal favour, to persons who were alike sinful.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. [To Moses—See Exod. xxxiii. 19.

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. [Of God—i. e. God's bounty and good pleasure.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. [Hardeneth—Doth not mollify the rebellious heart. See Ex. vii. 13. 22.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? [Hath resisted—Namely been able to resist.

20 Nay but, O man, who art thou that repliest against God? shall the thing formed say unto him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay of the same lump to make one vessel unto honour, and another unto dishonour? [Unto honour—To eat or drink in, or ornament, &c.—[Unto dishonour—More servile or dirty use.

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath, fitted to destruction: [Wrath—Resentment against sin and sinners.—[Power known—i. e. Taken notice of.—[Fitted to destruction—i. e. Proper objects of the wrath.

23 And that he might make known the *riches of his glory* on the vessels of mercy, which he had afore prepared unto glory ? [Riches of his glory—*His mercy through Christ.*]

24 Even us whom he hath called, not as the Jews only, but also of the Gentiles. [Even us—viz. *The whole christian church.*]

25 As he faith also in *Osee*, I will call them, My people, which were not my people ; and her, Beloved, which was not beloved. [*Osee—Hosea. Ch. ii. 23.*]

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people ; there shall they be called, The children of the living God. [Not my people—*The Gentiles were not looked upon as the children of God.*]

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. [A remnant—*Only a small number of chosen Jews.*]

28 For he will finish the work, and cut it short in righteousness : because a short work will the Lord make upon the earth. [Cut it short—*He will separate the hypocritical Jews from the true believers.*]

29 And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah. [Left us a seed—*Given his grace to some, as to Lot. See Gen. xix. 15. 16.*]

30 What shall we say then ? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. [Righteousness—*The observance of the law.*—[Attained to righteousness—*To justification by receiving the gospel through faith.*]

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. [Law of righteousness—*Have rejected the gospel, and so are not the people of God.*]

32 Wherefore ? Because they sought it, not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone ; [Faith—i. e. By believing the gospel.—[Law—viz. Their own works.]

33 As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence : and whosoever believed on him shall not be ashamed. [A stumbling-stone—*Christ is for destruction to all unbelievers, but eternal life to them that trust in him.*]

C H A P. X.

No believer shall be confounded.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge. [Not according to knowledge—*The greatest part sinneth thro' ignorance.*]

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. [Being ignorant—*Not knowing that man's true righteousness is a mere gift of God through Christ.*]

4 For Christ is the end of the law for righteousness to every one that believeth. [Christ is the end of the law—*The end to which the law tendeth.*]

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. [Doeth those things—*The law saith, Do this and live; the gospel, Believe in thine heart and thou shalt be saved.*]

6 But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, *Who shall ascend into heaven?* (that is, to bring Christ down from above:) [Who shall ascend—*Who shall attain a right to eternal life by his own works?*]

7 Or, *Who shall descend into the deep?* (that is, to bring up Christ again from the dead.) [Who shall descend—*Take upon himself the pains of death and hell to atone for his own sins.*—[To bring up Christ, &c.—*To disannul the effects of Christ's death.*]

8 But what faith it? *The word is nigh thee, even in thy mouth, and in thy heart:* that is the word of faith, which we preach; [*The word—The promise made by the gospel.*]

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. [With the heart—*For justification is through faith.*]

11 For the scripture faith, Whosoever believeth on him shall not be ashamed. [Ashamed—*In the day of judgement.*]

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. [Rich—i. e. *In giving grace.*]

13 For whosoever shall call upon the name of the Lord shall be saved. [Call upon—*Openly profess the gospel and live up to its rules.*]

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! [Are the feet—*The arrival, or approach,*]

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? [Our report—*The doctrine they have heard from us.*]

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, *Have they not heard?* Yes verily, their sound went into all the earth, and their words unto the ends of the world. [Have they not heard—*Have not preachers been sent.*]

19 But I say, *Did not Israel know?* First, Moses faith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. [Did not Israel know—*Has not the gospel been preached to them?* but they would not receive it.—[No people—foolish nation—*The Gentiles.*]

20 But Esaias is very bold, and faith, I was fond of them that sought me not; I was made manifest unto them that asked not after me. [Sought me not—*viz. The Gentiles.*]

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. [My hands—*viz. Both by doctrine and temporal benefits I have continually visited them.*]

C H A P. XI.

1 *Not all Israel rejected. 5 Some were elected.*

I Say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. [Cast away his people—*Withdrawn his grace from the Jews.*]

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, [Foreknew—See Rom. viii. 29.]

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. [Left alone—*i. e. Impiety had overspread the whole land.*]

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise, grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. [Works—*Works give a right.*—[Grace—*Grace bestows the favour where there is no right.*]

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded; [Seeketh for—*The Jews hoped to obtain righteousness by the works of the law.*—[Blinded—*i. e. They were offended at the gospel because its precepts were contrary to their fleshly understanding.*]

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day.

9 And David saith, Let their *table* be made a snare, and a trap, and a stumbling-block, and a recompence unto them. [Their table—viz. All blessings, and chiefly the proffer of the gospel, which they have refused.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they *should fall*? God forbid: but rather through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. [Should fall—i. e. Past recovery.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? [Their fulness—i. e. How much more will the riches of the world be increased, by bringing over the Jews to the faith.

13 For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; [I magnify mine office—By declaring that the coming in of the Jews will be for the Gentiles advantage.

14 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them. [My flesh—The Jews, his own nation.—[Might save—Be an instrument of their salvation.

15 For if the casting away of them *be* the reconciling of the world, what shall the receiving of them be, but life from the dead? [For if, &c.—If by the rejection of the Jews, the Gentiles have been made partakers of the gospel, they shall obtain a fulness of joy by their being recalled. See Luke xv. 7.

16 For if the first-born be holy, the lump is also holy: and if the root be holy so are the branches. [First-fruit—Namely, Abraham.

17 And if some of the branches be broken off, and thou being a wild olive-tree wert grafted in amongst them, and with them partakest of the root and fatness of the olive-tree; [Branches—The reprobate Jews. [A wild olive-tree—The Gentile race.

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. [The root thee—Thou art engrafted into Abraham's blessed race.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: [High-minded, but fear—Be not proud of your high station, but serve God with humility.

21 For if God spared not the *natural branches*, take heed lest he so spare not *thee*. [Natural branches—*The Jews of the stock of Abraham*.—[Thee—*Who art a branch of wild olive*.]

22 Behold therefore the goodness and severity of God: on hem which fell, severity; but towards thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off.

23 And they also if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. [They also i. e. *The Jews*.]

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits;) that hardness in part is happened to Israel until the fulness of the gentiles be come in. [Mystery—*Of the conversion of the Jews*. Isa. xi. 11. Zach. xii. 10. Matt. xxii. 39. Lu. xxi. 24.]

26 And so all *Israel* shall be saved: as it is written, There all come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. [All Israel—*The body of the people shall be established*. Joel iii. 17. Isa. lix. 20.]

27 For this is my covenant unto them, when I shall take away their sins. [When I shall—See Isa. xxvii. 9.]

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sake. [For your sakes—viz. Having given occasion for your calling.]

29 For the gifts and calling of God are without repentance. Without repentance—*Of which God never repents*.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; [As ye—viz. *The Gentiles*.—[Obtained mercy through, &c.—*Thro' their rejecting the gospel*.]

31 Even so have these also now not believed, that through your mercy they also may obtain mercy. [Obtain mercy—i. e. Hereafter be admitted to favour.]

32 For God hath concluded them all in unbelief, that he might have mercy upon all. [All—*Both Jews and Gentiles*.]

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath en his counsellor?

35 Or who hath first given to him, and it shall be recompensed to him again? [Who hath given—*To take away all murmur or repining at his good pleasure*.]

36 For of him, and through him, and to him, are all things: whom be glory for ever. Amen.

C H A P. XII.

Pride and revenge is specially forbidden.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. [Sacrifice—Namely, in a holy life.]

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. [Transformed—i. e. Regenerated and changed.—[May prove—i. e. Discern.]

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, accordingly as God hath dealt to every man the measure of faith. [Soberly—i. e. With modesty.—[Faith—i. e. Gifts of the spirit.]

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; [Gifts differing—Each one having different gifts.]

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with clearfulness. [Simplicity—i. e. Without fraud, or sordid avarice. See Mal. i. 13.—[Sheweth mercy—In acts of charity.]

9 Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love in honour preferring one another; [Preferring—i. e. Preventing.]

11 Not slothful in business; fervent in spirit; serving the Lord [In busines—In carefulness.—[Fervent—i. e. Zealous.]

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality [Given to—i. e. With a free will, as Gen. xviii. 2.]

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. [Same mind—Or tender affection.—[Condescend to men—To men of mean condition or abilities. 2 Cor. xii. 5. 10]

17 Recompense no man evil for evil. Provide things honest
the fight of all men.

18 If it be possible; as much as lieth in you, live peaceably
with all men.

19 Dearly beloved, avenge not yourselves, but rather give
unto wrath: for it is written, Vengeance is mine; I will
pay, saith the Lord. [Give place—*Let it pass or vanish away.*]

20 Therefore if thine enemy hunger, feed him; if he thirst,
give him drink: for in so doing thou shalt heap coals of fire
on his head. [Coals of fire—*viz. God's resentment.*]

21 Be not overcome of evil, but overcome evil with good. [Be
not overcome—*Put out of patience by other men's wickedness.*—[But
overcome—*Tire their perverseness by your moderation and mildness.*]

C H A P. XIII.

Exhortations to several Duties.

ET every soul be subject unto the higher powers. For
there is no power but of God: the powers that be are or-
dained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance
of God: and they that resist shall receive to themselves *damnation.*
Damnation—Punishment from those powers they resist.

3 For rulers are not a terror to good works, but to the evil.
Wilt thou then not be afraid of the power? do that which is
good, and thou shalt have praise of the same:

4 For he is the minister of God to thee *for good.* But if thou
 Resist that which is evil, be afraid; for he beareth not the sword in
 vain: for he is the minister of God, a revenger to execute wrath
 upon him that doeth evil. [For good—*Appointed only for thy good.*]

5 Wherefore ye must needs be subject, not only for wrath,
also for *conscience sake.* [Conscience sake—*As a duty required
you by God.*]

6 For, for this cause pay ye tribute also: for they are God's
ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute
due; custom to whom custom; fear to whom fear; honour to
whom honour.

8 Owe no man any thing, but to love one another: for he that
loveth another hath fulfilled the law. [Owe no man—*Perform
your christian duty towards men.*]

9 For this, Thou shalt not commit adultery, Thou shalt not
kill, Thou shalt not steal, Thou shalt not bear false witness;
Thou shalt not covet; and if there be any other commandment,
it is briefly comprehended in this saying, namely, Thou shalt
love thy neighbour as thyself.

10 Love worketh no ill to his neighbour : therefore love is the fulfilling of the law. [Worketh no ill—*Committeth injury or offence*

11 And that, knowing the time, that how it is high time to awake out of sleep : for now is our salvation nearer than when we believed. [Awake out of sleep—*Be vigilant in the duties of the christian life.*—[When we believed—*First embraced christianity.*

12 The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. [The night—*The time of this world's continuance.*—[Darkness—*Wicked works.* See Job xxiv. 17. John iii. 20.

13 Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. [Put ye on—*Walk in newness of life.*—[To fulfil the lusts.—*To satisfy the desires of*

C H A P. XIV.

Days and meats indifferent.

HIM that is weak in the faith receive ye, but not to doubtful disputation. [Weak in the faith—*i. e. Not fully satisfied in his own conscience, whether, although he has embraced christianity, he is not still bound to observe some of the Mosaical rites.*

2 For one believeth that he may eat all things : another, who weak, eateth herbs. [All things—*Whether deemed clean or unclean by the Levitical law.*

3 Let not him that eateth despise him that eateth not ; and not him which eateth not judge him that eateth : for God hath received him. [Judge—*Hold him as a profane person.*

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up for God is able to make him stand. [Holden up—*Acquitted his own conscience.*

5 One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and give God thanks. [Unto the Lord—*i. e. Through a clear conscience.*

7 For none of us liveth to himself, and no man dieth himself.

8 For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die we are the Lord's.

9 For to this end Christ, both died, and rose, and revived, that might be Lord *both of the* dead and living. [Both of the—
Both in death and in life.]

10 But why dost thou judge thy brother? or why dost thou at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As I live, saith the Lord,* every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of *himself* to God. [Of himself—*i. e. Of his actions.*]

13 Let us not therefore judge one another any more: but judge this rather, that no man put a *stumbling-block*, or an occasion to fall in his brother's way. [A stumbling-block—*Give occasion of slackening another's belief.*]

14 I know, and am persuaded by the Lord Jesus, that *there is* thing *unclean* of itself; but to him that esteemeth any thing to be unclean, to him *it is* unclean. [Unclean—See *Acts x. 11. to 17.*]

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then *your good* be evil spoken of: [Your good—*Your christian liberty.*]

17 For the kingdom of God is not *meat and drink*, but righteousness and peace, and joy in the Holy Ghost: [Meat and drink External observations.]

18 For he that in these things serveth Christ, *is acceptable* to God, and approved of men. [Of men—*All true believers.*]

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with offence. [Offence—*Through pure contradiction.*]

21 *It is* good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother *stumbleth*, or is offended, or is made weak. [Stumbleth—*viz. Is induced by thy example to do something against his own conscience.*—[Made weak—*i. e. Irresolute or wavering about its lawfulness.*]]

22 *Hast thou faith?* have it to thyself before God. Happy he that condemneth not himself in that thing which he oweth. [Hast thou faith?—*i. e. Fully persuaded of your christian liberty in these things.*]

23 And he that doubteth is damned if he eat, because *he eateth* of faith; for whatsoever *is* not of faith is sin.

C H A P. XV.

Paul excuseth his writing, and promiseth to see them.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. [Strong—*Have no scruple of the ablation of the ceremonial law.*]

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written *aforetime* were written for our learning, that we through patience and comfort of the scriptures might have hope. [Aforetime—*viz. In the Old Testament.*]

5 Now the God of patience and consolation grant you to be likeminded one towards another according to Christ Jesus: [God of patience—*The author of it.*]—[Likeminded—Or affected.]

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God. [To the glory—*To cause God to be glorified.*]

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: [Truth—*i. e. Faithfulness, veracity.*]

9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice ye Gentiles, with his people.

11 And again, Praise the Lord all ye Gentiles; and laud him all ye people.

12 And again Esaias faith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. [Root of Jesse—*viz. Christ.*]

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. [Hope—*viz. The author of the Gentiles hope.*]

14 And I myself also am persuaded of you, my brethren, that ye also are full of Goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, [More boldly—With greatest earnestness.]

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering-up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. [Offering—See Isa. lxvi. 20.]

17 I have therefore, whereof I may glory, through Jesus Christ, those things which pertain to God. [Through Jesus Christ—*If his mere benefit and grace.*]

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. [Spirit—*Which persuades the heart.*]

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: [Was named—*Where his name had not been heard.*]

21 But, as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindred from coming to you; [Much hindered—*By preaching the gospel in many countries.*]

23 But now having no more place in these parts, and having a great desire these many years to come unto you; [No more place—*Where to found new churches.*]

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought in my way thitherward by you, if first I be somewhat filled with your company. [Filled with your company—*i. e. Enjoyed some time.*]

25 But now I go unto Jerusalem, to minister unto the saints. Minister—*Carry contributions.*

26 For it hath pleased them of Macedonia, and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. Their duty—*By this he exhorts the Romans to like contribution.*

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. [This fruit—*This charitable donation.*]

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. [In the fulness—*i. e. More abundance of knowledge for the enlargement of my ministry.*]

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe Judea: and that my service which I have for Jerusalem, may be accepted of the saints; [My service—*My ministration*.]

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

C H A P. XVI.

Sundry greetings and salutations.

I Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: [Servant—*Affirm the sick and poor of Christ's flock, with her wealth and services.* See 1 Tim. v. 10.]

2 That ye receive her in the Lord, as becometh saints, and that ye affist her in whatsoever businesse she hath need of you for she hath been a succourer of many, and of myself also.

3 Great Priscilla and Aquila my helpers in Christ Jesus, [I Christ—*In the ministry of the gospel.*]

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. [Laid down, &c.—*Exposed themselves at the hazard their lives.*—[The churches—i. e. Their family. 1 Cor. xvi. 10. Col. iv. 15.]

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first fruits of Achæa unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane our helper, in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. [Approved—*Having given full proof of his faith, zeal, and constancy.*]

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine. [Chosen—*Endowed with excellent and singular gifts.*]

14 Salute Asyncritus, Phlegon, Hermas, Patrobus, Hermes and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. [Avoid them—*Exclude them as profane out of your public assemblies, by excommunication.*]

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. [Simple—*The artless and unsuspecting.*]

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. [Wise—*i. e. Steady and vigilant.*]

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. [Bruise Satan—*Deliver you from these wicked agents of the Devil.*]

21 ¶ Timotheus my work-fellow, and Lucius and Jason, and Sosipater my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church saluteth you. Eretus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of thy mystery, which was kept secret since the world began, [Power to establish you—*i. e. To strengthen and preserve you in the faith.*])

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,) [Commandment—*The gospel was not preached to them by chance, but by the command of God.*]

27 To God only wise, be glory through Jesus Christ for ever. Amen. [Only wise—*i. e. The fountain of all wisdom.*]

¶ Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cenchrea.

The First Epistle of PAUL the Apostle,
to the CORINTHIANS.

C H A P. I.

Paul encourageth against troubles.

PAUL called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

2 Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's :

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. [Grace of God—For all the benefits which you have received by the gospel.]

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge ; [In every thing—The gift of tongues, the knowledge of mysteries, &c. See 1 Cor. xii. 8. 9. 10.]

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : [In no gift—i. e. No spiritual graces.]

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. [Faithful—To accomplish the work of his grace by the gift of his spirit.]

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind, and in the same judgement. [Same mind—Consent together in words.—[Same judgement—Thoughts, affection, and will.]

11 For it hath been declared unto me of you, my brethren, by
em which are of the house of Chloe, that there are contentions
among you.

12 Now this I say, that every one of you saith, I am of *Paul*;
11, of *Apollos*; and I, of *Cephas*; and I, of *Christ*. [Paul,
Apollos, &c.—*Fallen into different parties*.]

13 Is Christ divided? was Paul crucified for you? or were ye
baptized in the name of Paul? [Is Christ divided—No: though
as many ministers yet he has but one church, one kingdom.]

14 I thank God that I baptized none of you, but Crispus and
Junius;

15 Lest any should say, that I had baptized in mine own name.
mine own name—*i. e.* To bind them to acknowledge me for
my head.

16 And I baptized also the household of Stephanas: besides I
know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel—
not with wisdom of words, lest the cross of Christ should
make of none effect.

18 For the preaching of the cross is to them that perish, foolishness—
but unto us which are saved, it is the power of God.
Foolishness—Looked on as a contemptible thing.

For it is written, I will destroy the wisdom of the wise,
will bring to nothing the understanding of the prudent.
it is—*i. e.* The means of salvation is so opposite to worldly wisdom—
that it is confounded at it.

Where is the wise? where is the scribe? where is the
of this world? hath not God made foolish the wisdom of
the world?

For after that, in the wisdom of God, the world by wisdom
not God, it pleased God by the foolishness of preaching to
them that believe. [By wisdom—*i. e.* By reason, search,
judg. Job xi. 7.]

For the Jews require a sign, and the Greeks seek after wisdom—
[A sign—viz. A miracle. Mat. xii. 28.]

But we preach Christ crucified, unto the Jews a stumbling-block—
and unto the Greeks, foolishness; [A stumbling-block—
A subject of distaste.]

But unto them which are called, both Jews and Greeks,
the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men; and the
wisdom of God is stronger than men.

For ye see your calling brethren, how that not many wise
after the flesh, not many mighty, not many noble are called.
the flesh—*i. e.* Endowed with fleshly wisdom.

27 But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ;

28 And base things of the world, and things which are despised, hath God chosen, yea, and *things which are not*, to bring to nought things that are. [Things which are not—i. e. *Gentiles opposed to the Jews*.]

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

31 That, according as it is written, He that glorieth let him glory in the Lord. [Glorieth—*Thinketh highly of himself*.]

C H A P. II.

The success of Paul's preaching.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you *testimony of God*. [Testimony—*His counsel and will concern their salvation*.]

2 For I determined *not to know* any thing among you, save Jesus Christ, and him crucified. [Not to know—*Teach no other doctrine*.]

3 And I was with you in weakness, and in fear, and in much trembling. [In weakness—*In an abject condition*.—[Fear—*Of Persecutions*. *Acts xviii. 12.*]

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

5 That your faith should not stand in the wisdom of men, but in the power of God. [Stand—*Be grounded upon*.]

6 Howbeit, we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought : [Perfect—i. e. *True believers*.]

7 But we speak the wisdom of God in a mystery, even hidden wisdom, which God ordained before the world, unto glory : [Ordained—*By the prophecies of the Old Testament*.]

8 Which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory. [Princes of this world knew—*Rulers of the Jews understood*.]

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. [viz. *The Holy Ghost*.]

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the *spirit of the world*, but the spirit which is of God; that we might know the things that are freely given to us of God. [Spirit of the world—*Carnal understanding*.]

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the *Holy Ghost teacheth*; comparing spiritual things with spiritual. [Holy Ghost teacheth—See Mat. x. 20.]

14 But the *natural man* receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. [Natural man—*He hath no other light but that of nature*.]

15 But he that is *spiritual* judgeth all things, yet he himself judgeth of no man. [Spiritual—*The man that is enlightened by the spirit of God*.]

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. [For who—*i. e. What carnal man*.—[But we—viz. All true Christians.]

C H A P. III.

1 Paul commends his ministry. 11 Christ our foundation.

1 ND I, brethren, could not speak unto you *as unto spiritual*, but as unto carnal, even as unto babes in Christ. [As unto spiritual—viz. Because he found them wholly depending on the discoveries of natural reason.—[Babes in Christ—*i. e. As weak in faith*.] 2 I have fed you with *milk*, and not with meat: for hitherto were not able to bear it, neither yet now are ye able. [Milk i. e. *Easy rudiments and instructions*.]

3 For ye are yet carnal: for whereas there is among you envy, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one faith, I am of Paul, and another, I am of Apollos, are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? [By whom—*i. e. Through whom, not in whom*.]

6 I have planted, Apollos watered; but God gave the increase. Have the increase—*Strengthened your faith*.

7 So then, neither is he that planteth any thing, neither he watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour. *One—i. e. Have the same office*.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; [Gold, silver, precious stone—i. e. Orthodox preachers.—[Wood, hay, stubble—Preachers unsound doctrine.

13 Every man's work shall be made manifest. For the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward. [Abide—Is proof upon trial.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so, as by fire. [Burned—i. e. Shall not stand the trial.—[As by fire—Like those who save themselves not out of the fire without carrying away any of their goods.

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. [Holy—And therefore ought to be inviolable.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that may be wise. [A fool—That is, renounce his worldly wisdom.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are yours. [In men—i. e. In any of your teachers.

22 Whether Paul, or Apollos, or Cephas, or the world, life, or death, or things present, or things to come; all are yours.

23 And ye are Christ's; and Christ is God's. [Ye are Christ's—This is your true glory.

C H A P. IV.

Paul's diligence in preaching.

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. [Ministers—stewards—viz. In regard of the communication of knowledge.

2 Moreover it is required in stewards that a man be und faithful.

3 But with me it is a very small thing that I should be judged you, or of man's judgement : yea, I judge not mine own self. judged of man's judgement—*i. e. Censured by any man.*

4 For I know nothing by myself ; yet am I not hereby justified : but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, so both will bring to light the hidden things of darkness, and I will make manifest the counsels of the hearts : and then shall every man have praise of God. [Judge nothing—*i. e. Rashly—praise of God—viz. Such as he truly deserves.*]

6 And these things, brethren, I have in a figure transferred to self, and to Apollos, for your sakes ; that ye might learn in us to think of men, above that which is written, that no one of us be puffed up for one against another. [Puffed up—*By extolling one pastor, and depressing another.*]

For who maketh thee to differ from another ? and what hast thou that thou didst not receive ? now if thou didst receive why dost thou glory, as if thou hadst not received it ? [For—*He directeth this speech to the pastors.*]

Now ye are full, now ye are rich, ye have reigned as kings about us : and I would to God ye did reign, that we also might reign with you. [Would to God—*He tells the Corinthians they were happier in estate than the apostles, who were persecuted and condemned in the world.*]

For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men. [Spectacle—*viz. A public example of sufferings.*]

We are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are strong ; ye are honourable, but we are base. [We are fools—*i. e. Renouncing all human wisdom.*]

Even unto this present hour we both hunger, and thirst, and naked, and are buffeted, and have no certain dwelling-place ;

And labour, working with our own hands. Being reviled, rebuked ; being persecuted, we suffer it ;

Being defamed, we intreat : we are made as the filth of the world, and are the off-scouring of all things unto this day.

I write not these things to shame you, but as my beloved I warn you. [To shame you—*To scoff at your vanity by shewing you our different conditions in life.*]

For though ye have ten thousand instructors in Christ, yet not many fathers : for in Christ Jesus I have begotten you through the gospel. [Instructors—*i. e. Plain teachers.—[Fathers—Men so zealous for your welfare as I am.—[Begotten you—* Been the instrument of your conversion.

16 Wherefore I beseech you, be ye *followers of me*. [Followers of me—*Follow my precepts*.]

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

18 Now some are *puffed up*, as though I would not come to you. [Puffed up—*Vain, as if I should not be able to instruct you*.]

19 But I will come to you shortly, if the Lord will, and will know, *not the speech* of them which are puffed up, *but the power*. [Not the speech, but the power—*i. e.* Not their vain eloquence, but their sincere zeal of God.]

20 For the kingdom of God is not in word but in power.

21 What will ye? Shall I come unto you with a rod, or in love, and in the spirit of meekness? [With a rod—*i. e.* To correct your disorders.—[In love—*viz.* That you amend of yourselves.]

C H A P. V.

Henious offenders to be avoided.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his *father's wife*. [Father wife—*i. e.* Step-mother.]

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be *taken away* from among you. [Mourned—*i. e.* Shewn any resentment.—[Taken away—*viz.* Expelled—*i. e.* Communicated.]

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath done this deed; [Have judged—*Give my opinion.*]

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the *destruction of the flesh*, that the spirit may be saved in the day of our Lord Jesus Christ. [Destruction of the flesh—*To humble and subdue the lusts of the flesh.*]

6 Your *glorying* is not good. Know ye not that a little leaveneth the whole lump? [Glorying—*i. e.* In your religious professions.—[Leaven—*i. e.* One such sinner may infect the whole body.]

7 Purge out therefore the old leaven that ye may be a new lump as ye are unleavened. For even Christ our passover is sacrificed for us. [Purge out the old leaven—*Expel this incestuous man, this unregenerate christian.*]

8 Therefore let us *keep* the feast, not without leaven neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. [Let us keep—*viz.* Let us lead our lives.]

9 I wrote unto you in an epistle, not to company with
fornicators.

10 Yet not altogether with the fornicators of this world, or
with the covetous, or extortioners, or with idolaters; for then
must ye needs go out of the world. [Altogether—*i. e.* Entirely
separate yourselves from such.]

11 But now I have written unto you, not to *keep company*, if
any man that is called a brother be a fornicator, or covetous, or
an idolater, or a railer, or a drunkard, or an extortioner; with
such an one no not to eat. [Keep company—*i. e.* Be frequently
with him.]

12 For what have I to do to judge them also that are *without*?
not ye judge them that are within? [Without—*i. e.* Not a
member of Christ's church.—[Do not ye judge—*i. e.* These within
our jurisdiction.]

13 But them that are without, God judgeth. Therefore *put*
away from among yourselves that wicked person. [Put away—
viz. All scandalous livers within the pale of the church, and leave others
the judgement of God.]

C H A P. VI.

Against going to law with the brethren.

1 ARE any of you, having a matter against another, go
to law before the *unjust*, and not before the *saints*? [Un-
just—Before unbelieving judges.—[Saints—*i. e.* Members of
the church.]

2 Do ye not know that the *saints shall judge the world*? and
the world shall be judged by you, are ye unworthy to judge the
smallest matters? [Shall judge—*Affix at the last judgement.*]

3 Know ye not that we shall judge *angels*? how much more
things that pertain to this life? [Angels—*i. e.* The wicked and
estate angels.]

4 If then ye have judgements of things pertaining to this life,
call them to judge who are *least esteemed* in the church. [Least
esteemed—*viz.* In the meanest state.]

5 I speak to your shame. It is so, that there is not a wise
man amongst you? no not one that shall be able to judge between
brethren?

6 But brother goeth to law with brother, and that before the
believers.

7 Now therefore there is utterly a fault among you, because ye go
law one with another. Why do ye not rather take wrong?
Why do ye not rather suffer yourselves to be defrauded? [Because
go, &c.—*viz.* The one giving cause, and the other being impatient
every little offence.]

8 Nay, ye do wrong, and defraud, and that your brethren [Do wrong, and defraud—*By the man's having the father's wife.*

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

10 Nor thieves, nor covetous, nor drunkards, nor revilers nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. [In the name—*By receiving of the gospel by baptism.*

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. [Expedient—viz. *Edification, charity, peace of the church, &c.*—[Brought under—i. e. *Indulge my appetites.*

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not, that your bodies are the members of Christ shall I then take the members of Christ, and make them the members of an harlot? God forbid. [Members of an harlot—*An unchaste conjunction.*

16 What know ye not that he which is joined to an harlot is one body? for two (faith he) shall be one flesh.

17 But he that is joined unto the Lord, is one spirit. [Is joined—viz. *Every believer is united to Christ in a spiritual union.*

18 Flee fornication: Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body. [Without the body—i. e. *Other sins have not this property.*—[Against his own body—i. e. *Fornication polluteth the body more than other sort of sins.*

19 What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? [Ye are not your own—*To do with your body what you will.*

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. [Bought with a price—viz. *Christ having ransomed you.*

C H A P. VII.

Exhortations of marriage, incontinency, and virginity.

NOW concerning the things whereof ye wrote unto me : It is good for a man not to touch a woman. [It is good—
Most convenient.

2 Nevertheless, to avoid fornication, let every man have his own wife, and every woman have her own husband.

3 Let the husband render unto the wife due benevolence : and likewise also the wife unto the husband. [Due benevolence—
conjugal cohabitation.

4 The wife hath not power of her own body, but the husband : and likewise also the husband hath not power of his own body, but the wife. [Not power—*Her body being her husband's.*

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer ; and come together again, that Satan tempt you not for your incontinency. Defraud ye not—i. e. Of due benevolence. Ver. 3.—[That ye may—i. e. Be free from carnal and earthly thoughts. See Ex. xiii. 15. 16. Zach. vii. 3.]

6 But I speak this by permission, and not of commandment. Permission—i. e. By way of advice.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. [As I myself—i. e. Unmarried.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry : for it is better to marry than to burn. [Than to burn—i. e. With carnal desire.

10 And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband.

11 But and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. [Remain unmarried—i. e. Live continently.

12 But to the rest speak I, not the Lord ; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him : The woman—viz. Christian woman.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy. [Unclean—i. e. In state of heathens.—[Holy—i. e. Born members of the Christian church.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? [Save—viz. By being the instrument of the conversion.]

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called. [Abide—i. e. Continue with a safe conscience.]

21 Art thou called being a servant? care not for it; but if thou mayest be made free, use it rather. [Care not for it—i. e. Be not grieved at it.—If thou mayest—viz. By lawful and honest means.]

22 For he that is called of the Lord, being a servant, is the Lord's free-man: likewise also he that is called, being free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men. [Be not ye—i. e. If ye can avoid it.]

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgement as one that hath obtained mercy of the Lord to be faithful. [Virgins—Young persons of either sex unmarried.—[Judgement—i. e. Advice.]

26 I suppose therefore that this is good for the present distress I say, that it is good for a man so to be. [So to be—viz. Remain single.]

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh: but I spare you. [Shall have trouble—i. e. Shall be subject to more calamities in the approaching persecutions.—[Spare you—i. e. Leave you to your own discretion.]

29 But this I say, brethren, the time is short. It remaineth that both they that have wives, be as though they had none; [The time is short—i. e. Before persecutions will break forth.]

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away. [Abusing it—*Either by impudent use, or too great love of it.*]

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: [Carefulness—*Anxiety in worldly matters.*]

33 But he that is married, careth for the things that are of this world, how he may please his wife.

34 There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband. [Please her husband—*Preserve his love.*]

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may stand upon the Lord without distraction. [A snare—viz. A constraint—[Distraction—*i. e. Having both temporal and spiritual concerns to mind.*]

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so advise, let him do what he will, he sinneth not: let them marry younger of her age—*And be unmarried.*

37 Nevertheleis, he that standeth stedfast in his heart, having necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. [Better—*i. e. Because it avoids distraction.* Ver. 35.]

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; *only in the Lord.* [Only in the Lord—*i. e. Holily the fear of God.*]

40 But she is happier if she so abide, after my judgement: I think also that *I have the Spirit of God.* [I have the Spirit of God—*As well as other apostles.*]

C H A P. VIII.

Not to abuse our christian liberties.

NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. [Things offered unto idols—*Part of which were consecrated and part sold in the shambles.*]

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. [As he ought—*i. e. humbly for himself and profitable for others.*]

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. [Is nothing—*Hath no divine power in itself.*]

5 For though there be that are called gods whether in heaven or in earth, (as there be gods many, and lords many,) [Gods, &c.—*Alluding to the heathens who had heavenly gods and earthly gods.*]

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. [To us—*Believers and christians.*]

7 Howbeit, there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak defiled. [Is defiled—*i. e. If they fear that it is unlawful, it is sin.*]

8 But meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not, are we the worse. [Commendeth not—*God is neither honoured nor dishonoured by what we eat or drink.*]

9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

10 For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? [Emboldened—*i. e. Be led to act against his conscience.*]

11 And through thy knowledge shall the weak brother perish for whom Christ died. [Perish—*Being in danger of hurting his soul mortally.*]

12 But when ye sin so against the brethren, and wound the weak conscience, ye sin against Christ. [Against Christ—*Whose head is offended at the hurting of his members.*]

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. [I will eat no flesh—*i. e. Debar myself of my christian liberty, rather than be the occasion of offence to any one.*]

C H A P. IX.

Ministers to live by the gospel.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? [Am I not free?—*i. e. To live by the gospel, or by the profits of my own business.* N. B. It was a law among the Jews to receive no gift from the Gentiles.]

2 If I be not an apostle unto others, yet doubtless, I am unto you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink? [To eat and to
drink—viz. At the charge of the church.

5 Have we not power to lead about a sister, a wife as well as
other apostles, and as the brethren of the Lord, and Cephas?
A sister—*A believing christian joined to me in matrimony.*

6 Or I only and Barnabas, have not we power to forbear work-
ing? [I only and Barnabas—i. e. *Are we the only two who are de-
rived of the privilege of receiving gifts from our ministry.*

7 Who goeth a warfare any time at his own charges? who
planteth a vineyard, and eateth not of the fruit thereof? or who
edeth a flock, and eateth not of the milk of the flock?

8 Say I not these things as a man? or saith not the law the
same also? [As a man—i. e. *Of my own opinion.*

9 For it is written in the law of Moses, Thou shalt not muzzle
the mouth of the ox that treadeth out the corn. Doth God
care for oxen?

10 Or saith he it altogether for our sakes? for our sakes, no
doubt, this is written: that he that ploweth should plow in hope;
and that he that thresheth in hope, should be partaker of his
hope. [In hope—i. e. *Hoping to support himself thereby.*

11 If we have sown unto you spiritual things, is it a great
thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we
ther? Nevertheless, we have not used this power; but suffer
things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things
are of the things of the temple? and they which wait at the altar,
are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach
the gospel should live of the gospel. [Should live—Should have a
reward for their labour.

15 But I have used none of these things. Neither have I
written these things, that it should be so done unto me: for it
were better for me to die, than that any man should make my
glory void. [Glorying void—i. e. *Preaching the gospel freely.*

16 For though I preach the gospel, I have nothing to glory of:
necessity is laid upon me; yea, woe is unto me if I preach not
the gospel! [Nothing to glory of—I do no more than my duty.—
Woe is unto me—viz. Because he was commanded so to do.

17 For if I do this thing willingly, I have a reward: but if
against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that when I preach the
gospel, I may make the gospel of Christ without charge, that I
use not my power in the gospel. [What is my reward—viz.
my present reward of men.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews, I became *as a Jew*, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; [As a Jew—*In observing many Jewish ceremonies*.]

21 To them that are *without law*, as without law, (being without law to God, but under the law to Christ,) that I might gain them that are without law. [Without law—*viz. The Gentiles*.]

22 To the weak became I *as weak*, that I might gain the weak. I am made all things to all *men*, that I might by all means save some. [Became I as weak—*i. e. Condescended to their weakness*.]

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery, is temperate in all things. Now, they do it to obtain a corruptible crown; but we an incorruptible. [Temperate in all things—*i. e. Submit themselves to strict rules of exercise and abstinence*.]

26 I therefore so run, not as uncertainly; so fight I, not one that beateth the air: [Beateth the air—*i. e. Not as one who fences for exercise, or to shew his art and skill*.]

27 But I keep under my body, and bring it into subjection lest that by any means when I have preached to others, I myself should be a cast away. [A cast away—*i. e. Rejected of God myself*.]

C H A P. X.

Particular offences to be avoided.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; [Our fathers—*The whole body of Israelites*.]

2 And were all baptized unto Moses *in the cloud*, and in the sea—[In the cloud—*The cloud which overshadowed them did sprinkle them with water*—[And the sea—*viz. The Red Sea through which they passed*.]

3 And they did all eat the same spiritual meat. [Spiritual meat—*viz. Manna*. Exod. xvi. 20.]

4 And did all drink the same spiritual drink. (For they drank of that spiritual Rock that followed them: and that Rock was Christ.) [Spiritual drink—*Water from the rock*. Exod. xvii. 6.]

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted, [Lust after—Exod. xvi. 11 to 13.]

7 Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and to drink, and rose up to play. Idolaters—See Exod. xxxii.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. [Fornication—See Num. xxv.]

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. [Tempt Christ—See Exod. xiv. 19.]

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. [Murmur as some of them murmured Numb. xxi. 6. Exod. xii. 23.]

11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation to make a way to escape, that ye may be able to bear it. Common to man—i. e. Light and ordinary temptations.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we are partakers of that one bread. [Being many—i. e. Though many number.]

18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? [Or that which is offered—viz. That the meat doth receive any evil impression by the consecration.]

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. [But I say—It is the sin of idolatry that contaminates them.]

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. [Cup of the Lord, and the cup of devils—i. e. Have communion with two heads who are directly contrary.]

22 Do we provoke the Lord to jealousy? are we stronger than he? [Do we—i. e. Dare we.—[Stronger—Namely, that should not be afraid.]

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. [Expedient—*i. e.* Good, proper.]

24 Let not man seek his own, but every man another's wealth. [Wealth—*i. e.* Well-fare.]

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

26 For the earth is the Lord's, and the fulness thereof. [For the earth, &c.—Therefore the produce thereof is holy.]

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience sake. [Asking no questions—*i. e.* Making no doubts or scruple.]

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's and the fulness thereof. [For his sake—*Lest he be offended thereby.*]

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For, if I by grace be a partaker, why am I evil spoken for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. [To the glory of God—Forbear to do a thing that may lessen the glory of God in the esteem of any other.]

32 Give none offence, neither to the Jews, not to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. [In all things—That are indifferent and free.]

C H A P. XI.

Of profaning the Lord's supper.

B E ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered dishonoureth his head. [Praying or prophesying—*i. e.* Expounding the scriptures.]

5 But every woman that prayeth or prophesieth with her hair uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also *be shorn*: but if it be a shame for a woman to be shorn or shaven, let her be covered. [Be shorn—*i. e.* Wear it short as men are wont to do.]

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels. [Power on her head—*That is, a covering, denoting her being in subjection.*—[Because of the angels—I take S. Paul's meaning here to be, That tho' men should not be offended at his irregularity, yet as it is unseemly, the angels, who are guardians of religious assemblies, would deem it unseemly.]

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God. [Man also by the woman—viz. Men are born of women.]

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair it is a shame unto him? [A shame unto him—*Because it is effeminate.*]

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you, I praise you not that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. Divisions—*i. e.* You form into parties.

19 For there must be also heresies among you, that they which are approved may be made manifest among you. [Heresies—*i. e.* Different tenets and grounds of doctrine.—[Approved—*i. e.* Are sound in principles.]

20 When ye come together therefore into one place this is not to eat the Lord's supper. [Not to eat—*i. e.* As you ought in unity and love.]

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. [Before other—*i. e.* Observing neither decency nor order.]

22 What, have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. [Despise ye—*i. e.* Do ye hold in contempt.]

23 For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come. [Ye do shew—*i. e.* It is a memorial.]

27 Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. [Unworthily—*i. e.* Irreverently without a suitable disposition.—[Guilty of the body, &c.—*i. e.* Guilty of an abuse of.]

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. [Examine—*viz.* To see if he be properly disposed.]

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. [Damnation—*i. e.* Draws down punishment on himself by so doing. See ver. 30, and 32.—[Not discerning—*i. e.* By not shewing due respect.]

30 For this cause many are weak and sickly among you, and many sleep. [For this cause—Upon this account it is.—[Many sleep—*i. e.* Are dead.]

31 For if we would judge ourselves, we should not be judged. [Judge—*i. e.* Examine.—[Judged—*i. e.* Be punished with divers diseases.]

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. [Condemned—Suffer punishment with the unbelievers.]

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. [Condemnation—*i. e.* Giving just cause to be punished by God's hand.]

C H A P. XII.

The diversity of spiritual gifts.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. [Ignorant—viz. *Of the author and true end of these gifts.*]

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. [Dumb idols—viz. *Made of wood and stone.*]

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say, that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same spirit.

5 And there are differences of *administrations*, but the same Lord. [Administrations—viz. *Ecclesiastical offices.*]

6 And there are diversities of *operations*, but it is the same God, which worketh all in all. [Operations—i. e. *Supernatural faculties of working miracles.*]

7 But the manifestation of the Spirit is given to every man to profit withal. [To profit—*For the common good of the church.*]

8 For to one is given by the Spirit the *word of wisdom*; to another, the *word of knowledge* by the same Spirit; [Word of wisdom—*The doctrine of the gospel.*—[Word of knowledge—*The true sense of the holy scriptures.*]

9 To another *faith* by the same Spirit; to another, the *gifts of healings* by the same Spirit; [Faith—i. e. *Firm persuasion.*—[Gifts of healings—viz. *Curing bodily diseases.*]

10 To another the working of *miracles*; to another, *profecy*; to another, *discerning of spirits*; to another, *divers kinds of tongues*; to another, the interpretation of tongues: [Discerning of spirits—i. e. *Whether they were true prophets or impostors, pretending to divine powers.*]

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: *so also Christ.* [So also is Christ—i. e. *Christ and his members constitute the church.*]

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all made to drink into one Spirit. [To drink—viz. *In the supper of the Lord's supper.*]

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ? [The foot, &c.—*Hereby is shewn that the inferior members of the church are not to envy superiors, nor superiors to despise inferiors.*]

16 And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ?

17 If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ?

18 But now hath God set the members every one of them in the body, as it hath pleased him. [As it hath pleased him—*Agreeable to infinite wisdom.*]

19 And if they were all one member, where were the body ?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee : nor again, the head to the feet, I have no need of you.

22 Nay much more those members of the body, which seem to be more feeble, are necessary. [More feeble—*i. e. The weak or meanest member has its usefulness.*]

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need : but God hath tempered the body together, having given more abundant honour to that part which lacked :

25 That there should be no schism in the body ; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it : or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles ? are all prophets ? are all teachers ? are all workers of miracles ?

30 Have all the gifts of healings ? do all speak with tongues ? do all interpret ?

31 But covet earnestly the best gifts : and yet shew I unto you a more excellent way. [The best gifts—*viz. Charity, faith, and such as are most necessary to edification.*]

C H A P. XIII.

In praise of charity, and the excellency thereof.

THOUGH I speak with the tongues of men, and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal. [Charity—*i. e.* To use them for the benefit of my fellow creatures.—[Sounding brass—*i. e.* Which gives sounds without the least advantage.]

2 And though I have *the gift of prophesy*, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. [Nothing—*i. e.* Of no esteem before God.]

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, [Vaunteth not—solent or rash.]

5 Doth not behave itself *unseemly*, seeketh not her own, is not easily provoked, thinketh no evil; [Unseemly—Or doth not defame.]

6 Rejoiceth not in iniquity, but rejoiceth in the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things. [Believeth—*i. e.* Judgeth favourably.]

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. [Never faileth—*i. e.* faileth as a thing out of use.]

9 For we know in part, and we prophesy in part.

10 But when that which is *perfect* is come, then that which is part shall be done away. [Perfect—*i. e.* Got into a state of perfection.]

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. [Now—*i. e.* In this present life.]

C H A P. XIV.

Prophecy commended for its various services.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy. [Prophecy—viz. That ye may be able to expound the holy scriptures.]

2 For he that speaketh in an *unknown tongue*, speaketh not unto men, but unto God : for no man understandeth him; howbeit in the spirit he speaketh *mysteries*. [Mysteries—*i. e.* Not to be understood.]

3 But he that prophesieth, speaketh unto men *to edification, and exhortation, and comfort.* [To edification—To instruction and advancement of the faith.]

4 He that speaketh in an *unknown tongue*, edifieth himself; but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesieth : for greater *is* he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by *revelation*, or by *knowledge*, or by *prophesying*, or by *doctrine*? [Revelation—*i. e.* Something revealed by God to the teacher.—Knowledge—The mystical and evangelical sense of the Old and New Testament.—[Prophesying—A general exposition of God's truth, or perhaps some inspired hymn. See ver. 26.—[Doctrine—*i. e.* A truth of the gospel concerning faith or manners.]

7 And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sound, how shall it be known what is piping or harping?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak *into the air*. [Into the air—*i. e.* Be regarded neither by God nor man.]

10 There are, it may be, so many kinds of *voices* in the world, and none of them *is* without signification. [Voices—*i. e.* Different languages.]

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, *a barbarian*; and he that speaketh shall be a barbarian unto me. [A barbarian—*i. e.* Not to be understood.]

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown tongue* pray that he may interpret. [Pray, &c.—*Beg God to enable it also to interpret.*]

14 For if I pray in an *unknown tongue*, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the *understanding also*: I will sing with the spirit, and

will sing with the understanding also. [Understanding also—
viz. That my meaning may be understood by others.]

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? [Occupieth the room—viz. The ignorant and lower kind of people, in distant places from other ecclesiastical persons.]

17 For thou verily givest thanks well, but the other is not minded.

18 I thank my God, I speak with tongues more than ye all.

19 Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than thousand words in an unknown tongue.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be ye men. [Children—viz. Because they are apt to be pleased with novelty.—[Malice i.e. All sorts of ill temper of mind.]

21 In the law it is written, With men of other tongues and other s, will I speak unto this people; and yet for all that will they hear me, saith the Lord. [In the law—See Isai. xxviii. 11. Men of other tongues—Alluding to the people of Judah, who, as they would not be instructed by the prophets, the Lord in wrath, led them to be invaded by the Assyrians and Babylonians as a judgment.]

22 Wherefore tongues are for a sign, not to them that believe, to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? ad—i.e. Act like madmen in talking not to be understood.

24 But if all prophesy, and there come in one that believeth, or one unlearned, he is convinced of all, he is judged of all: convinced of all—i.e. His conscience may be awakened to condemn for his sins.

25 And thus are the secrets of his heart made manifest; and falling down on his face, he will worship God, and report God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath revelation, hath an interpretation. Let all things be done edifying.

If any man speak in an unknown tongue, let it be by two, the most by three, and that by course; and let one interpret. two, or by three—i.e. Let but two, or three at most, speak. One interpret—i.e. Let there be but one interpreter.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge [Judge—i. e. Examine and discuss it.]

30 If any thing be revealed to another that fitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn and all may be comforted.

32 And the spirits of the prophets are subject to the prophet [The spirits, &c.—The gifts of the Holy Spirit, are not like the professions of the heathen priests, but they understand the spirit that professes them.]

33 For God is not the author of confusion, but of peace, in all churches of the saints.

34 Let your women keep silence in your churches: for it is not permitted unto them to speak; but they are commanded to under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church [Ask their husbands at home—It is customary for the men, among the Jews, to ask their teachers for an explication, if they did not understand him, but this was not permitted to the women, therefore we were to ask their husbands at home.]

36 What? came the word of God out from you? or came unto you only?

37 If any man think himself to be a prophet, or spirit, let him acknowledge that the things that I write unto you, are the commandments of the Lord. [Spiritual—i. e. Endowed with gifts of the spirit.]

38 But if any man be ignorant, let him be ignorant. [Be ignorant—That is, be perverse, and not allow what I have said to be the commandments of the Lord.]

39 Wherefore, brethren, covet to prophesy, and forbid to speak with tongues.

40 Let all things be done decently, and in order.

C H A P. XV.

Our resurrection proved by Christ's.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand. [Wherein ye stand—i. e. Wherby ye to be saved.]

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; Received—*i. e. Learned from Christ by revelation.*

4 And that he was buried, and that he rose again the third day according to the scriptures;

5 And that he was seen of Cephas, then of the twelve: Cephas—*i. e. Peter.*

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. [Fallen asleep—*i. e. Dead.*]

7 After that, he was seen of James; than of all the apostles.

8 And last of all he was seen of me also, as of one born out due time. [Out of due time—*Not framed or prepared by the word, and called at the time with the other apostles.*]

9 For I am the least of the apostles, that am not mete to be called an apostle, because I persecuted the Church of God. [I persecuted—See *A&ts viii. 1. ix. 1.*]

10 But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. [His grace—*i. e. Gift and calling.*]

11 Therefore whether it were I or they, so we preach, and so believed. [Or they—viz. *The other apostles.*]

12 Now if Christ be preached that he rose from the dead, how some among you, that there is no resurrection of the dead?

13 But if there is no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain, and our faith is also vain. [Vain—*i. e. Fruitless and unprofitable.*]

15 Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins. [Yet in your sins—*Because Christ, if not risen, cannot claim your redemption.*]

18 Then they also which are fallen asleep in Christ, are perished. Sleep in Christ—*i. e. Dead in Christ's faith.*

19 If in this life only we have hope in Christ, we are of all most miserable.

20 But now is Christ risen from the dead, and become the fruits of them that slept. [First fruits—*A part of which was offered to God sanctified the rest.*]

21 For since by man came death, by man came also the resurrection of the dead. [By man came death—viz. By Adam.—[By man came also—viz. By Christ.]

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits afterward *they that are Christ's* at his coming. [They that are Christ's—*All true believers*.]

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority, and power. [Delivered up the kingdom—See *Dan.* ii. 44. & vii. 14. *Luke* i. 33. *Rev.* xi. 15. & xii. 10.]

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that shall be destroyed* is death.

27 For he hath put all things under his feet. But when he faith all things are put under him, it is manifest that he is excepted which did put all things under him. [He is excepted—i. e. Christ]

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. [Son also himself—Not in his divine nature, but human nature.]

29 Else what shall they do, which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour? [Stand in jeopardy—i. e. Stand exposed to so many dangers and troubles for the gospel.]

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. [I die daily—Death hangeth over my head continually.]

32 If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. [Beasts at Ephesus—i. Undergone hazards of my life at Ephesus, in full assurance of happy resurrection.]

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness and sin not; for some have notwithstanding knowledge of God: I speak this to your shame. [Sin notwithstanding of the resurrection.]

35 But some will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die: [Except it die—Be in a state of putrefaction, *Jo.* xii. 21.]

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or some other grain: [That shall be—It is not the seed that riseth again, but a quite different body.]

38 But God giveth it a body as it hath pleased him, and to every feed his own body.

39 All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another in glory. [Differeth from another—*i. e.* Is more excellent.]

42 So also is the resurrection of the dead. It is sown in corruption ; it is raised in incorruption :

43 It is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power :

44 It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. [Spiritual body—*i. e.* Endued with the qualities of spirits or angels.]

45 And so it is written, The first man Adam was made a living soul ; and the last Adam was made a quickening spirit.

46 Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

47 The first man is of the earth, earthly : the second man is the Lord from heaven. [Of the earth—*i. e.* Composed of earthly matter.—[From heaven—viz. Of celestial original.]

48 As is the earthly, such are they also that are earth : and as the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthly, we shall also bear the image of the heavenly. [Image of the heavenly—Bedecked with a body like to angels.]

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed, [All sleep—Because some will be found alive at the coming of Christ.]

52 In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [We shall be—*i. e.* Those who shall be found alive.]

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory. [Brought to pass—viz. Wholly and perfectly.—Swallowed up—i. e. Destroyed and brought to nothing.]

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. [In the work—In all actions belonging to your heavenly vocation.]

C H A P. XVI.

1 Of relieving our brethren. 19 Various salutations.

NO W concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay him in store, as God hath prospered him, that there be no gatherings when I come. [First day of the week—i. e. The sabbath—Prospered him—i. e. As he has profited in his business in the world.]

3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem—[Jerusalem—Because the poor were very numerous there.]

4 And if it be meet that I go also, they shall go with me. [It be meet—i. e. If you think it needful.]

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost. [Pentecost—i. e. Our Whitunday, seven weeks after Easter-day.]

9 For a great door and effectual is opened unto me, and there are many adversaries. [Door—i. e. An opportunity of preaching the gospel.]

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also. [Without fear—i. e. Of any mischief happening to him.]

11 Let no man therefore despise him: but conduct him forward in peace, that he may come unto me: for I look for him with the brethren. [Despise him—viz. On account of his youth.]

1 Tim. iv. 12.

12 As touching our brother Apollos, I greatly desired him to come unto you, with the brethren: but his will was not at

to come at this time; but he will come when he shall have convenient time. [Apollos—*Who was a minister of the church of Corinth.*

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with Charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the *first-fruits* of Achaia, and that they have addicted themselves to the ministry of the saints,) [First-fruits—*The first family who embraced the gospel in Achaia.*

16 That ye submit yourselves unto such, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was *lacking on your part*, they have supplied. [Lacking on your part—*i. e. What you neglected to tell of, in your letters, they have told me.*

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. [Acknowledge ye them—*i. e. esteem and honour them.*

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another *with an holy kiss.* [With an holy kiss—*i. e. Love one another in all holiness.*

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be anathema, *Maranatha.* [Anathema—*A Greek word used in excommunications.*—[Maranatha—*A Syriack word, signifying the Lord cometh, and used among Christians in excommunications.*

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen. [My love—*My hearty affections in the spiritual communication of Christ.*

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus,

The Second Epistle of PAUL the Apostle,
to the CORINTHIANS.

C H A P. I.

Paul encourageith against troubles.

PAUL an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in my trouble, by the comfort wherewith we ourselves are comforted of God. [Comforteth us viz. By his hearing that the Corinthians had corrected many of their faults.

5 For as the sufferings of Christ abound in us, so our consolation also aboundingeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual, in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and salvation. [Your consolation, &c.—viz. That ye may prepare yourselves for the like trials.

7 And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. [Our trouble in Asia—The persecution of Ephesus. Acts xix. 23.

9 But we have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. [Sentence of death—Fully persuaded I should die.

10 Who delivereth us from *so great a death*, and doth deliver: whom we trust that he will deliver us: [So great a death—*viz. Extreme danger.*]

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf. [By the means—*i. e. By our prayers.*]

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with *fleshy wisdom*, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards. [*Fleshy wisdom—Human knowledge or eloquence.*]

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us *in part*, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. *In part—viz. In some measure.*

15 And in *this confidence* I was minded to come unto you before, that ye might have a second benefit: [*This confidence—viz. love and esteem for me.*]

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I use *lightness*? or the things that I purpose, do I purpose according to the flesh, that with me there should be *yea, yea, and nay, nay?* [*Lightness—*viz. Can you accuse me of fickleness.—[Yea, and nay—i. e. To talk backward and forward.**

18 But as God is true, our word toward you was not *yea and nay.*

19 For the Son of God, Jesus Christ, who was preached among you by us, *even by me*, and Silvanus, and Timotheus, was not *yea and nay*, but in him *was yea.* [*Was yea—i. e. With variation.*]

20 For all the promises of God in him *are yea*, and in him men, unto the glory of God by us. [*Yea, Amen—i. e. And firm.*]

21 Now he which establisheth us with you in Christ, and hath pointed us, *is God:*

22 Who hath also *sealed us*, and given the earnest of the Spirit our hearts. [*Sealed us—viz. By the miraculous gifts of the Holy Ghost. See Acts xix. 12.*]

23 Moreover, I call God for a record upon my soul, that to you I came not as yet unto Corinth. [*To spare you—viz. give you time for voluntary amendment of your faults.*]

24 Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand. [Dominion over your faith—*To give or take away the grace of God at pleasure.*

C H A P. II.

Paul's success in preaching the gospel.

BUT I determined this with myself, that I would not come again to you in heaviness. [In heaviness—*Bringing sorrow to you by my censures.*

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me ? [The same, &c —viz. *The only comfort I can receive must arise from your amendment.*

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. [I wrote this same—See 1 Cor. iv. 21. and v. 8.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears ; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. [Affliction—viz. *For the disorders that was among you.*

5 But if any have caused grief, he hath not grieved me, but in part : that I may not overcharge you all. [Any have caused grief—viz. *The fornicator who had his father's wife, mentioned in the former epistle.*—[In part—i. e. As a member of the church together with yourselves : or I am necessary to your displeasure against him.

6 Sufficient to such a man is this punishment, which was inflicted of many.

7 So that contrarywise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow.

8 Wherefore I beseech you, that ye would confirm your love towards him. [Confirm your love—i. e. Receive him into favour again.

9 For to this end also did I write, that I might know the proof of you; whether ye be obedient in all things. [Obedient—i. e. *To the Holy Ghost, speaking by me.*

10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave it, in the person of Christ ; [In the person—i. e. By the authority

11 Lest Satan should get an advantage of us : for we are no ignorant of his devices. [An advantage—viz. *By being too secure we make the gospel odious.*

12 Furthermore, when I come to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, [A door—i. e. I had an opportunity.

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place. [Triumph—*i. e.* In the success of my preaching.]

15 For we are unto God a sweet favour of Christ in them that are saved, and in them that perish:

16 To the one we are the *favour of death* unto death; and to the other, the favour of life unto life. And who is sufficient for these things? [Savour of death—*i. e.* Offensive.]

17 For we are not *as many*, which corrupt the word of God; but as of sincerity, *but as of God*, in the sight of God speak we in Christ. [As many—*i. e.* As many men are.—[Corrupt—*i. e.* By mixing with it their own opinions.—[But as of God—*i. e.* I speak as from God himself, as the Spirit giveth me utterance.]

C H A P. III.

Of ministers of the law, and gospel.

DO we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are *our epistle* written in our hearts, known and read of all men: [Our epistle—*i. e.* The state of faith, &c. is my commendation.]

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. [Ministered by us—*viz.* My ministry wrought your conversion.]

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: [Sufficiency—*i. e.* Ability to perform any thing.]

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; [Of death—*i. e.* Condemnation.—[To be done away—*i. e.* Was soon to cease.]

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of *condemnation* be glory, much more doth the ministration of *righteousness* exceed in glory. [Condemnation—*viz.* *The law*.—[Righteousness—*viz.* *The gospel*.]

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth. [In respect—*i. e.* *In comparison*.]

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, *which put a veil over his face*, that the children of Israel could not stedfastly look to the end of that which is abolished. [A veil—*By this is shewn the obscurity of the law*.]

14 But their minds were blinded: for until this day remaineth the same veil untaken away, in the reading of the old testament which *veil is done away in Christ*. [Done away in Christ—*The gospel of Christ is clear and easy to be understood*.]

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away. [Turn to the Lord—*i. e.* When they shall embrace Christianity.]

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there *is* liberty.

18 But we all with open face, beholding *as in a glass* the glory of the Lord, are changed into the same image, from glory to glory even as by the Spirit of the Lord. [As in a glass—*i. e.* Contemplate by faith the glorious light of his mercy, truth, power, &c.]

C H A P. IV.

Paul comforteth the people in distress.

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not; [Received mercy—*See Acts ix.*]

2 But have renounced the *hidden things of dishonesty*; no walking in craftiness, nor handling the word of God deceitfully but by manifestation of the truth, commanding ourselves to every man's conscience in the fight of God. [Hidden things of dishonesty—*viz.* All indirect means.]

3 But if our gospel be hid, it is hid to them *that are lost*. [That are lost—*i. e.* Who have no part in eternal salvation.]

4 In whom the god of this world hath blinded the minds of them which believed not, lest the light of the glorious gospel

Christ, who is the image of God, should shine unto them.
The god of this world—*i. e. The devil.*

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. [Earthen vessels—*viz. Frail men.*]

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing about in the body, *the dying* of the Lord Jesus, that the life also of Jesus might be made manifest *in our body.* The dying—*i. e. A representation of the sufferings.*—[In our body—*viz. At the general resurrection.*]

11 For we which live, are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest *our mortal flesh.* [In our flesh—*i. e. By preaching.*]

12 So then *death worketh* in us, but *life in you.* [Death worketh—*i. e. Danger of death.*—But life in you—*i. e. To you it occurs life.*]

13 We having the same spirit of faith, according as it is written, I believed and therefore have I spoken; we also believe, and therefore speak;

14 Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace of God, through the thanksgiving of many, redound to the glory of God. [All things—*i. e. I do, and suffer, all things.*]

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. [Outward man perish—*i. e. Though my bodily strength decay.*—Inward man—*i. e. The vigour of my mind.*]

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen are eternal. Things not seen—*Invisible things of the other world.*

C H A P. V.

-Paul's hope of immortal glory.

FOR we know that if our earthly *house* of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. [House—i. e. Our body. See Job iv. 19.]

2 For in this we groan earnestly, desiring to be cloathed upon with our *house* which is from heaven: [With our house—i. e. An immortal body.]

3 If so be that being *clothed*, we shall not be found *naked*. [Clothed—i. e. Regenerate, and cloathed with Christ's righteousness.—Naked—viz. In our natural deformity of sin.]

4 For we that are in *this* tabernacle do groan, being burdened not for that we would be *unclothed*, but *clothed upon*, that mortality might be swallowed up of life. [Unclothed—i. e. Freed from this life through impatience.—Clothed upon—i. e. Change this mortal life for an heavenly one.]

5 Now he that hath wrought us for the self-same thing, is God who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: [At home in the body—viz. While we live here.]

7 For we walk by faith, not by sight.

8 We are confident, I say, and willing rather to be absent from the body and to be present with the Lord.

9 Wherefore we labour, that whether present or absent we may be accepted of him. [Whether present or absent—viz. Whether we continue in the body or depart out of it.]

10 For we must all appear before the judgement-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also, are made manifest in your consciences. [The terror of the Lord—i. e. The terror of God's judgement.]

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.

13 For whether we be *besides ourselves*, it is to God: or whether we be sober, it is for your cause. [Besides ourselves—Alluding to his enemies who had called him mad. See Acts xxvi. 24. 25.]

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. [Which live—*i. e.* A spiritual life.]

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. [No man after the flesh—*i. e.* Bear no carnal nor worldly respect to any man.]

17 Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. [*In Christ—Ingrafted into Christ's body by regeneration.—[New creature i. e. Has entered upon a new life.—[Old things—All former worldly affections.*]

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; [To us—viz. *Apostles.*]

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as tho' God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God. [By us—*By our preaching and exhortations.—[In Christ's stead—i. e. As his servants.*]

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. [*Sin for us—i. e. Undergo sufferings and death, the punishment due to sin.—[Who new no sin—i. e. As if he had himself been a sinner.—[The righteousness of God in him—That is, that we in and by him might be made righteous by a righteousness imputed to us by God.*]

C H A P. VI.

His faithfulness in the ministry of the Holy Ghost.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain. [In vain—viz. by barely professing it, without performing what it requires.]

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation. [A time accepted—*i. e. The time when God shewed his good will towards men, sending Jesus Christ.*]

3 Giving no offence in any thing, that the ministry be not blamed: [The ministry—*Be not despised, through your contempt of our doctrine.*]

4 But in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

5 In stripes, in imprisonments, in tumults, in labours, watchings, in fastings,

6 By pureness, by knowledge, by long-suffering, by kindness by the Holy Ghost, by love unfeigned, [By pureness—in A life undefiled.—[By the Holy Ghost—i. e. By gifts of the Holy Ghost.

7 By the word of truth, by the power of God, by the armour righteousness on the right hand and on the left, [By the word truth—i. e. By preaching the gospel sincerely.—[Armour of righteousness—i. e. Uprightness of mind.

8 By honour and dishonour, by evil report and good report; deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; [As unknown—An obnoxious unknown man.—[As dying—i. e. Often in danger of death.

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things [Making many rich—With divine knowledge and instruction.

11 O ye Corinthians, our mouth is open unto you, our heart enlarged. [Our heart is enlarged—My affections towards you are boundless.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto children,) be ye also enlarged. [Be ye also enlarged—Give me equal share of your affections.

14 Be ye not unequally yoked together with unbelievers: what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? [With unbelievers—Have no fellowship with them in their sins, nor marry with them.

15 And what concord hath Christ with Belial? or what hath he that believeth with an infidel? [Belial—A general name for all idols and wicked men.

16 And what agreement hath the temple of God with idols for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people.

17 Wherefore, come out from among them, and be ye separate from the Lord, and touch not the unclean thing; and I will receive you; [Come out from—i. e. Withdraw yourselves from the

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

C H A P. VII.

Paul's exhortations to purity

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. [Promises—See ver. 16. former chapter.—[From all filthiness—From defilement of all sort.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man. [Receive us—Entertain no ill opinion of me.

3 I speak not this to condemn you: for I have said before, that we are in your hearts to die and live with you. [To condemn you—See 1 Cor. iv. 3. 2 Cor. x. 2. xiii. 3.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful all our tribulation. [My glorying of you—i. e. I boast every where of your faith and constancy.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. [Fightings—Strife and opposition.—[Fears—viz. Lest you should swerve from your faith.

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. [Toward me—i. e. In conforming to my orders.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive the same epistle made you sorry, though it were but for a season. [Though I did repent i. e. Fearing I had been too severe.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. [Sorrow of the world—i. e. That ariseth from worldly interest.

11 For behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing yourselves, yea, what indignation, yea, what fear, yea, what abhorrence, yea, what zeal, yea, what revenge! In all things have approved yourselves to be clear in this matter. [Carefulness—viz. To conform to my order in punishing the incestuous persons.

1 Cor. v. 1.—[Clearing of yourselves—i. e. Shewing your confession of the crime, by your severity against the offender.—[What

fear—viz. *Lest a like thing might happen.*—[Vehement desire—viz. For the glory of God.—[What revenge—viz. Against yourselves for having been so misled.

12 Wherefore, though I wrote unto you, *I did it not for his cause* that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. [His cause—i. e. Out of any personal resentment.—[In the sight of God—i. e. To discharge mine own conscience, and for the general good of the church.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth. [Not ashamed—viz. Of having boasted. See ver. 15. and chap. ix. 2. 3. 4.

15 And his inward affection is more abundant toward you whilst he remembereth the obedience of you all, how with fear and trembling ye received him. [Fear and trembling—viz. Let either he or I should be offended.

16 I rejoice therefore that I have confidence in you in all things.

C H A P. VIII.

He exhorteth them to contribute to the support of the church.

MOREOVER, brethren, we do you to wit, of the grace of God bestowed on the churches of Macedonia; [We do you to wit—i. e. I make known to you.—[Of the grace—viz. In giving the excellent gift of charity.

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. [How that—*Amidst their poverty and distress they have done wonders for their poor brethren.* See Acts xvi. xvii.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves.

4 Praying us with much intreaty, that we would receive their gift, and take upon us the fellowship of the ministering to the saints. [Take upon us—viz. To convey it to them.

5 And this they did, not as we hoped, but first gave their selves to the Lord, and unto us by the will of God: [Not as we hoped—But even beyond our expectations.—[Own selves—i. e. Hearts and all that they had,—[Unto us—i. e. To be directed by us as God should please.

6 Insomuch that we desired Titus, that as he had begun, he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, *in* faith, *in* utterance, and *in* knowledge, and *in* all diligence, and *in* your love to us; see that ye abound in this grace also. [This grace also—viz. Christian liberality.]

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. [By commandment—*i. e.* To command you.—[Of others—viz. Of other churches.]

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. [Rich—viz. In the glories of heaven.—Poor—See Phil. ii. 7. Mat. viii. 20.]

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward year ago.

11 Now therefore perform the doing of it; that as *there was* readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is accepted according that a man hath, and* not according to that he hath not. [According to that a man hath—Such a proportion is more pleasing to God, than it would be, if this method was not observed.]

13 For I mean not that other men be eased and you burdened;

14 But by an equality, *that now at this time* your abundance may be a supply for their want, and their abundance also may be supply for your want; that there may be equality:

15 As it is written, He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack. [Read 1 Cor. xvi. 18.]

16 But thanks be to God, which put the same earnest care into the heart of Titus for you. [The same care—viz. As I self have.]

17 For indeed he excepted the exhortation; but being more forward, of his own accord he went unto you. [More forward viz. Than I thought to have found him.]

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; [The brother—viz. Luke.]

19 And not that only, but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and declaration of your ready mind: and not that only—*i. e.* And not only is he so.

20 Avoiding this, that no man should blame us in this abundance which is administered by us: [In this abundance—*i. e.* In management of your liberality.]

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. [With them—*i. e.* Luke and Titus.—[Our brother—*i. e.* Apollos.]

23 Whether any do enquire of Titus, he is my partner, and fellow-helper concerning you: or our brethren be enquired of they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and our boasting on your behalf. [Our boasting—*viz.* The reasonableness of my boasting.]

C H A P. IX.

Paul speaketh in praise of charity.

FOR as touching the ministering to the saints, it is superfluous for me to write to you, [To write to you—*viz.* I press or persuade you.]

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many. [Provoked—*i. e.* Stirred up others to do the same.]

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that as I said, ye may be ready: [*In vain—i. e. Said an untruth.*]

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed of this same confident boasting. [Unprepared—*viz.* The money not collected.]

5 Therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be as a matter of bounty, and not as of covetousness. [Covetousness—*i. e.* Backwardness on the one side, or too great importunity on the other.]

6 But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he purposeth in his heart, so him give; not grudgingly, or of necessity: for God loveth cheerful giver.

8 And God is able to make all grace abound towards you: thence always having all sufficiency in all things, may abound in every good work. [All grace—*viz.* Bounty of every kind.]

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. [See v. cxii. 9.]

10 Now he that ministereth seed to the fower, both minister read for your food, and multiply your feed sown, and increafe the fruits of your righteousness;) [Ministereth feed—i. e. Suf-
ficient for food, and also to sow again.]

11 Being enriched in every thing to all bountifulnes, which useth through us thanksgiving to God.

12 For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; [This service—Alms being a part of the ritual service under the gospel. See Phil. iv. 18. Heb. xiii. 16.]

13 (Whiles by the experiment of this ministratian they gloryfy God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;) [Ex-
periment—i. e. Feeling the comfort.]

14 And by their prayer for you, which long after you for the exceeding grace of God in you. [Prayer—viz. That God would multiply his gifts unto you.]

15 Thanks be unto God for his unspeakable gift. [Unspeak-
able gift—i. e. Invaluable gift of so charitable a temper in you towards
our poor brethren.]

C H A P. X.

Of Paul's spiritual might and authority.

NOW I Paul myself beseech you, by the meeknes and gentleness of Christ, who in presence am base among you, but being absent am bold toward you. [Base—viz. Abject, want-
courage.—Bold—viz. Severe and imperious.]

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against me which think of us, as if we walked according to the flesh. according to the flesh—Having mean mercenary views.

3 For though we walk in the flesh, we do not war after the flesh: Walk in the flesh—Inhabit a mortal body.—[War—viz. Carry on warfare of the gospel in a spiritless manner.]

4 For the weapons of our warfare are not carnial, but mighty through God to the pulling down of strong holds;) [Strong holds—viz. All oppositions.]

5 Casting down imaginations, and every high thing that exalteth self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; [Imaginations—i. e. Self reasonings.]

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled. [All disobedience—*i. e.* To punish obstinate Christians who swerve from the rules of the gospel.]

7 Do ye look on things after the outward appearance? if any man trust to himself, that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's. [Outward appearance—*Do you judge of me as to my person or address?*—[Christ's—*i. e.* Guided by his spirit.]

8 For though I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: [Somewhat more—*The I have hitherto done.*—[Destruction—*viz.* To hurt you by too great severity.]

9 That I may not seem as if I would terrify you by letter [*Terrify you—vz. By threatening more than I can perform.*]

10 For his letters (say they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible. [Contemptible—*His discourses not being delivered in a graceful manner.*]

11 Let such an one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measure themselves by themselves, and comparing themselves amongst themselves, are not wise. [For we dare not—*But was I so to do, might not speak falsely.*—[Comparing themselves—*Arrogantly.*—[Are not wise—*Discover their want of understanding.*]

13 But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. [Our measure—*Beyond our limits.*—[Even unto you—*i. e.* Till I came as far as to you.]

14 For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you all in preaching the gospel of Christ:

15 Not boasting of things without our measure, that is, other men's labours, but having hope, when your faith is increased that we shall be enlarged by you according to our rule abundant. [Boasting—*i. e.* Intermeddling with.—[Other men's labours—*i. e.* In churches planted by the labour of other men.—[Enlarged by you—*viz.* Be able to preach the gospel in more distant countries through your means.]

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. [Ready to our hand—*He did boast of planting Christianity where had been already preached by another.*]

17 But he that glorieth, let him glory in the Lord. [Glory in the Lord—*In the assistance of God alone.*]

18 For not he that commendeth himself is approved, but whom the Lord commendeth. [Commendeth himself—viz. *In the most candid manner.*—[The Lord commendeth,—i. e. By a blessing on his ministry.]

C H A P. XI.

Paul's forced self-commendation.

WOULD to God ye could bear with me a little in my folly : and indeed bear with me. [Ye could bear—*Permit me to commend myself without contemning me as a vain glorious person.*]

2 For I am jealous over you with godly jealousy: for I have poufed you to one husband, that I may present you as a chaste virgin to Christ. [For I have—*Namely, because he had been the cause of uniting them to Christ.*]

3 But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. [Simplicity—i. e. *From the pure and sincere faith.*]

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye ought well bear with him. [Another Jesus—i. e. *Another Saviour, really deserving your confidence.*—[Another spirit—*Superior in gifts than the Holy Ghost.*—[Another gospel—*Bringing better tidings with real evidence.*]

5 For I suppose I was not a whit behind the chiefest apostles, behind—viz. *In miracles, or other proofs of divine mission.*

6 But though I be rude in speech, yet not in knowledge; but have been thoroughly made manifest among you in all things, rude in speech—*Not using vain arts, or unskilful.*—[Made manifest—i. e. *You cannot doubt my abilities.*]

7 Have I committed an offence in abasing myself that ye might exalted, because I have preached to you the gospel of God freely? [Abasing myself—*By working with my own hands for my sustenance.*—[Freely—i. e. *Gratis, without expence to you.*]

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was agreeable to no man: for that which was lackened to me, the thren which came from Macedonia supplied: and in all things have kept myself from being burdensome unto you, and so will keep myself.

10 As the truth of Christ is in me, no man shall stop me in this boasting in the regions of Achaia. [This boasting—Declaring this.]

11 Wherefore? because I love you not: God knoweth, [I love you not—Will not lie under an obligation to you.]

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, the same may be found even as we. [Cut off occasion—viz. For false apostles to calumniate me.]

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light. [Transformed—i. e. Can put on deceitful appearance.]

15 Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise yet as a fool receive me, that I may boast myself a little. [I am a fool—viz. As to take pleasure in commending myself.]

17 That which I speak, I speak it not after the Lord, but as were foolishly in this confidence of boasting. [Speak it not after the Lord—i. e. Not by commandment but to repel the art of others.]

18 Seeing that many glory after the flesh, I will glory also. [After the flesh—Outward qualifications.]

19 For ye suffer fools gladly, seeing ye yourselves are wise. [Are wise—An ironical expression, viz. So wonderous wise.]

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. [Devour you—viz. By living upon you.—Exalt himself—i. e. Hold you in contempt.]

21 I speak as concerning reproach, as though we had been weak. Howbeit, wherein soever any is bold, (I speak foolishly) I am bold also. [Though we had been weak—i. e. Do I say this though I had not courage to do the same.]

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. [I am more—i. e. More so than they.]

24 Of the Jews five times received I forty stripes save one. [Forty stripes, &c.—See Deut. xxv. 3.]

25 There was I beaten with rods, once was I stoned, thrice suffered shipwreck, a night and a day I have been in the deep. [Once was I stoned—See Acts xiv. 19.—[In the deep—viz. dungeon. See Acts xvi. 24.]

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; [Own countrymen—*i. e.* The Jews.]

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness : [Weariness and painfulness—Labour and toil.]

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches. [Things that are without—Bodily evils.]

29 Who is weak, and I am not weak ? who is offended, and I burn not ? [Burn not—viz. With grief and holy indignation.]

30 If I must needs glory, I will glory of the things which concern mine infirmities. [Glory—*i. e.* Boast.—[Infirmities—Of my continual sufferings for the sake of the gospel.]

31 The God and Father of our Lord Jesus Christ, which is blessed for ever more, knoweth that I lie not.

32 In Damascus the governor under Aratas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me,

33 And through a window in a basket was I let down by the wall, and escaped his hands.—See *Acts ix. 24. 25.*

C H A P. XII.

Paul glorieth in his several infirmities.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. [Is not expedient—viz. Least I exalt myself too much.]

2 I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell ; or whether out of the body, I cannot tell : God knoweth ;) such an one caught up to the third heaven. In the Body—*i. e.* The entire man, body and soul.—[Out of the body—*i. e.* In an ecstasy or trance.—[Third heaven—*i. e.* Paradise.]

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell : God knoweth :)

4 How that he was caught up into paradise, and heard unpealable words, which it is lawful for a man to utter.

5 Of such an one will I glory : yet of myself I will not glory, but in mine infirmities. [Will I glory—*i. e.* I can safely boast.]

6 For though I would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, least any man should think of me above that which he feeth me to be, or that he heareth of me. [A fool—*i. e.* Vain or rash.]

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh—the messenger of Satan to buffet me, lest I should be exalted above measure. [Exalted above measure—*Think too highly of myself*.—[A thorn in the flesh—*Perhaps some convulsive motion or distortion of the muscles in the face and body. See Gal. iv. 13. 14.*

8 For this thing I besought the Lord thrice, that it might depart from me. [Depart from me—Or at least be moderated.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. [My strength is made perfect—i. e. The weaker the instrument the more is my power exemplified. See 1 Cor. i. 27. 28.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. [When I am weak, then am I strong—i. e. The weaker I appear to man to be, the stronger I am through the power of Christ.

11 I am become a fool in glorying; ye have compelled me for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. [I am nothing—i. e. Of myself, without the gifts of God.

12 Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds. [Wrought among you—viz. By me in many miracles.

13 For what is it wherein ye were inferior to other churches except it be that I myself was not burdensome to you? forgive me this wrong. [Was not burdensome—viz. By taking any reward for my labours.—[Forgive me this wrong—An irony.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you. For I seek not yours, but yours. For the children ought not to lay up for the parents, but the parents for the children. [Not yours, but you—i. e. Not your wealth but your salvation.—[For the children, &c.—I being your spiritual father will give you of my spiritual treasure, without receiving of your worldly treasure in return.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. [Spend and be spent—i. e. Think nothing too much for your good.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. [Being crafty, &c.—i. e. Some perhaps may say I drew you in by artifice and subtlety.

17 Did I make a gain of you by any of them whom I sent unto you? [Make a gain—i. e. Make a prey of you.

18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? [In the same steps—i. e. Did not we all alike?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. [Excuse ourselves—i. e. Apologize for not judging myself.

20 For I fear lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: [Such as I would, ye would not—viz. I fear I shall have some work of a disagreeable nature to perform.—[Swellings—viz. Pride or discord.

21 And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. [Humble me—i. e. Mortify and afflict me with grief.—[Bewail—Censure and rebuke with severity.

C H A P. XIII.

Paul threateneth obstinate sinners.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. Two or three witnesses—i. e. In cases of irregularities which he would censure, he would have two or three witnesses according to the Jewish customs. See Num. xxxv. 30. Deut. xvii. 6. & xix. 15.

2 I told you before, and foretel you as if I were present the second time; and being absent, now I write to them, which heretofore have sinned, and to all other, that if I come again I will not spare. [Not spare—viz. As I have hitherto done.

3 Since ye seek a proof of Christ speaking in me, which to outward is not weak, but is mighty in you,

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. [Through weakness—i. e. By taking the human nature on him he had made himself capable of all kind of miseries.

5 Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? [Examine yourselves—viz. Whether you are such as can stand the test?—[Ye are reprobates—i. e. Such as will be finally disapproved as not able to stand the test.

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. [We should appear approved—*i. e.* I seek no my own happiness, but the glory of God and your salvation.—[As reprobates—*i. e.* Look'd on us as a false apostle,

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection. [When we are weak—*i. e.* Not obliged to exert our power.

10 Therefore, I write these things being absent, lest being present I should use sharpness according to the power which the Lord hath given me to edification, and not to destruction. [Sharpness—*i. e.* Act severely.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love, and peace shall be with you. [Perfect—Aim at the highest degrees of goodness.

12 Greet one another with an holy kiss.

13 All the saints salute you. [All the saints—*i. e.* All you Christian brethren here.

14 The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost, be with you all. Amen. [Communion—*i. e.* The fellowship.

¶ The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

The Epistle of PAUL the Apostle, to the
G A L A T I A N S.

C H A P . I.

He marvels why they left the gospel.

PAUL an apostle (*not of men*, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) [*Not of men—i. e. Of whose calling no man was the author, instrument, or means.*]

2 And all the brethren which are with me unto the churches of Galatia:

3 Grace be to you, and peace from God the Father, and from the Lord Jesus Christ. [Peace—viz. *All happiness and prosperity.*]

4 Who gave himself for our sins, that he might deliver us from this present *evil world*, according to the will of God and our father; [*Who gave—i. e. Offered himself for a sacrifice.—[Evil world—i. e. World of sin, error, and death.*]

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are *so soon* removed from him that called you into the grace of Christ, unto another gospel: [So soon—*His last visit to them, it being but two or three years before.*]

7 Which is *not another*; but there be some that trouble you, and would pervert the gospel of Christ. [*Not another—i. e. Not worthy of the name of a gospel.*]

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you, than that ye have received, let him be accursed.

10 For do I now *persuade men*, or *God*? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. [Persuade men—*i. e.* Try to procure the favour of men, or the favour of God.]

11 But I certify you, brethren, that the gospel which was preached of me, is not *after man*. [After man—*i. e.* Human contrivance.]

12 For I neither received it of man, neither was I taught it but by the *revelation of Jesus Christ*. [Revelation—*i. e.* Inspiration. See *Acts* xix. 4.]

13 For ye have heard of my conversation in time past, in the Jews religion, *how* that beyond measure I persecuted the church of God, and *wasted it*: [Wasted it—*i. e.* By forcing many to renounce the truth of it.]

14 And *profited* in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. [Profited—*Made proficiency*.—[Traditions Maxims delivered down from father to son, &c.]

15 But when it pleased God, who *separated me* from my mother's womb, and *called me by his grace*, [Separated me—*i. e.* Set me apart to preach the gospel.—[Called me by his grace—See *Acts* ix. 4.]

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. [Flesh and blood—*i. e.* Conferred with no man on the matter.]

17 Neither went I up to Jerusalem, to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. [To Jerusalem—*i. e.* To be instructed what to preach.]

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ: [By face—*i. e.* Not personally known to them.]

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me. [In me—*i. e.* On my account.]

C H A P. II.

Paul relates his second journey to Jerusalem.

THEN fourteen years after I went up again to Jerusalem, with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain. [Run in vain—*i. e.* Labour, or take pains to no purpose.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. [Unawares—*i. e.* Artfully.—[Our liberty—*viz.* By being freed from the law of Moses.

5 To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you. By subjection, &c.—*i. e.* To whom I yielded not the least compliance.

6 But of those, who seemed to be somewhat (whatsoever they were, it maketh no matter to me : God accepteth no man's person;) for they who seemed to be somewhat, in conference added nothing to me : [Added nothing to me—*i. e.* Taught me nothing new.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter ; [Uncircumcision—The gospel preached to the Gentiles.—[Peter—James and John were to preach the gospel to the Jews.

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles :) [Effectually—*viz.* Powerfully with effect.

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship ; that we should go unto the heathen, and they unto the circumcision. [The race—*viz.* The office of an apostle.

10 Only they would that we should remember the poor ; the same which I also was forward to do. [They would—*i. e.* They proposed.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. [To be blamed—*viz.* For his hypocrisy. See 12 ver. &c.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. [Other Jews—viz. Those were turned christians.]

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles, [By nature—i. e. Birth and education.]

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. [Justified—viz. Because they cannot pay unerring obedience.]

17 But if while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor. [Build again—i. e. Preach the works of the law necessary for justification.]

19 For I through the law am dead to the law, that I might live unto God. [Live unto God—viz. By faith in Christ.]

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. [Frustrate—i. e. Make void the method of salvation by the gospel.]

C H A P. III.

1 Paul upbraids the Galatians. 7 Justification by faith.

O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? [Obey the truth—i. e. Stand fast in the liberty of the gospel.]

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? [By the works—i. e. By an exact performance.]

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? [Begun—*i. e.* Your Christian calling.—By the flesh—*i. e.* By fleshly ordinances.]

4 Have ye suffered so many things in vain? if it be yet in vain. In vain—*viz.* For a doctrine you now renounce.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the bearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness. [As Abraham—See Gen. xv. 6.]

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. [Scripture—*i. e.* the Holy Ghost, by whose inspiration it was given.]

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. [Works of the law—*viz.* To settle their righteousness by their works.]

11 But that no man is justified by the law in the sight of God, is evident: for, The just shall live by faith. [The just—*i. e.* he who shall finally be treated by God as a just man, must come to me by faith.]

12 And the law is not of faith: but, The man that doeth them all live in them. [Doeth them—*i. e.* The works of the law. v. xviii. 5.]

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: [Made a curse—*i. e.* Paying the penalty us.]

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith. [Of Abraham—*i. e.* Promised to the spiritual seed of Abraham.—[Might receive, &c.—See Isa. xxxii. 15. xii. 19. Joel ii. 29.]

15 Brethren, I speak after the manner of men; Though it be not a man's covenant, yet if it be confirmed, no man disannulleth, addeth thereto.

16 Now to Abraham and his seed were the promises made. faith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. [As of one—*viz.* Isaac's posterity.]

17 And this I say that the covenant that was confirmed before God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise but God gave it Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made: and it was ordained by angels in the hand of a mediator [Serveth the law—viz. What significance has it?—[Transgression—viz. That the Jews thereby, as in a glass, might see their sins.—[The seed—viz. Christ.

20 Now a mediator is not a mediator of one; but God is one [Of one—i. e. Of one party, but between two or more.

21 Is the law then against the promises of God? God forbid for if there had been a law given which could have given life verily righteousness should have been by the law. [Given life—Been a means of justification.—[Law—i. e. The Mosaick law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came we were kept under the law, but unto the faith which should afterwards be revealed. [Shut up—i. e. Kept in darkness.

24 Wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith. [To bring us—i. To lead us.

25 But after that faith is come, we are no longer under school-master.

26 For ye are all the children of God by faith, in Christ Jesus.

27 For as many of ye as have been baptized into Christ have put on Christ. [Put on Christ—i. e. Are clothed with righteousness.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. [All one—viz. Equally accepted by him.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

C H A P. IV.

Christ freeth us from the appointed law.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; [A child—i. e. Under age.—[A servant—Or bond-man.

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children were in bondage under the elements of the world: [Elements of the world—*i. e.* The discipline of the law.

4 But when the fulness of the time was come, God sent forth his Son made of a woman made under the law, [His Son—*To give us possession of the promises.*]

5 To redeem them that were under the law, that we might receive the adoption of sons. [Might receive—*viz.* As believers in Christ.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father.* [Abba—*A Syriac word of affection used by Children to their father.*]

7 Wherefore thou art no more a servant, *but a son;* and if a son, then an heir of God through Christ. [But a son—*By being united to Christ we become sons of God.*]

8 Howbeit, that when ye knew not God, ye did service unto them which by nature are no gods. [Did service—*i. e.* Were worshipped.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? [Beggarly elements—*viz.* The bondage of the Mosaick law.

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye are not injured me at all. [I am as ye are—Or rather I was as ye—*i. e.* As much biggotted to the laws of Moses.—[Ye have not injured me—*i. e.* Personally injured me.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh, ye despised not, or rejected; but received me as an angel of God, even as Christ Jesus. [Infirmity of the flesh—Temptation in my flesh See 2 Cor. x. 10. & 2 Cor. xii. 7.]

15 Where is then the blessedness ye spake of? for I bear you record, that if it had been possible, ye would have plucked out your eyes, and have given them to me. [Where is then—*i. e.* What is become of the felicity you then so much rejoiced in?—[Your own—So much were ye beholden to me for the glad tidings of the gospel.

16 Am I therefore become your enemy because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you that ye might affect them. [They—*i. e.* False apostles. Not well—*i. e.* Not to your eternal welfare.—[Exclude you—From regarding me.—[Affect them—*viz.* Regard them.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you, [Travail in birth—i. e. Have great anxiety of heart.

20 I desire to be present with you now, and to change my voice for I stand in doubt of you. [Change my voice—viz. From proof and complaint, to commendation.

21 Tell me, ye that desire to be under the law, do ye not hear the law? [Under the law—viz. To be bound to the ceremonies of the law.

22 For it is written, that Abraham had two sons, the one by bond-maid, the other by a free-woman. [It is written—Gen. xvi. 15. & xxi. 2. 3.

23 But he who was of the bond-woman was born after the flesh, but he of the free-woman was by promise. [After the flesh—it is without any unusual interposition of divine providence.—[By promise—A preternatural gift.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bonds, which is Agar. [An allegory—i. e. A figure, where some thing meant, different from the literal sense.

25 For this Agar is mount Sinai in Arabia, and answereth Jerusalem which now is, and is in bondage with her children [Agar, or Hagar—Represents the present state of the Jews.

26 But Jerusalem which is above is free, which is the mother of us all. [Jerusalem above—i. e. The Christian church.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. [Written—See Isai. liv. 1.

28 Now we, brethren, as Isaac was, are the children of promise. [Now we—viz. All true Christians.

29 But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. [Born after the flesh—The Jews were the seed of Abraham after the flesh.—[Born after the Spirit—Christians, who are Abraham's spiritual issue.

30 Nevertheless, what faith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. [Scripture—Gen. xxi. 10.—[Bond-woman—i. e. Under the dispensation of the law.

31 So then, brethren, we are not children of the bond-woman, but of the free. [Of the free—viz. The dispensation of the gospel.

C H A P. V.

Paul declareth the liberty of the gospel.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage. [Again—*By returning to those ceremonies you are freed from the gospel dispensation.*]

2 Behold, I Paul say unto you, that if ye be circumcised, Christ will profit you nothing. [Circumcised—viz. Look upon Jewish rights as necessary to salvation.—[Christ shall, &c.—The merits of his death will be lost upon you.]

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever you are justified by the law; ye are fallen from grace. Fallen from grace—i. e. You have renounced your hopes of salvation grace.

5 For we, through the Spirit, wait for the hope of righteousness by faith. [By faith—Not justification by the law of Moses.]

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. [By love i. e. Love towards God and man.]

7 Ye did run well, who did hinder you that ye should not obey the truth? [Did run well—i. e. Heretofore you went forward in way to eternal salvation.]

8 This persuasion cometh not of him that calleth you. [Perseveration—viz. Of mixing judaism with christianity.]

9 A little leaven leaveneth the whole lump.

10 I have confidence in you, through the Lord, that ye will none otherwise minded: but he that troubleth you, shall bear judgement, whosoever he be. [Troubleth you—i. e. Would divert your minds from the faith.—[His judgement—viz. Expulsion by church censure. See 1 Cor. v. 6.]

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. [Preach circumcision—i. e. As necessary to salvation.—[Persecution—viz. among the Jews.—[Offence—viz. By preaching against the use of circumcision.]

12 I would they were even cut off which trouble you. [Cut off i. e. Expelled church communion.]

13 For, brethren, ye have been called unto liberty; only use liberty for an occasion to the flesh, but by love serve one another. Occasion of the flesh—To serve a fleshly appetite.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. [All the law—i. e. As relating to our fellow creatures.]

15 But if ye bite and devour one another, take heed that ye be not consumed one of another. [Be not consumed—*i. e.* Desirous not one another.]

16 This I say then, *Walk in the spirit*, and ye shall not fulfil the lust of the flesh. [Walk in the spirit—*i. e.* Live according to the motions of the Holy Ghost.]

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. [The flesh lusteth—*i. e.* Hath desires contrary to. See Rom. vii. 19.]

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *Adultery, fornication, uncleanness, lasciviousness,*

20 *Idolatry, witchcraft, hatred, variance, emulations, wrangling, seditions, heresies,*

21 *Envying, murders, drunkenness, revellings, and such like of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.* [Revellings—*Intemperance in meats or drink.*]

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law. [Law—*i. e.* Were never forbidden by God or man.]

24 And they that are Christ's have crucified the flesh, with affections and lusts. [Christ's—*i. e.* Who have received and by his spirit.

25 If we live in the Spirit, let us also walk in the Spirit. [Live—*i. e.* Profess to live.—Walk—*i. e.* Have our actions guided by the Spirit.]

26 Let us not be desirous of *vain glory*, provoking one another envying one another. [Vain glory—*i. e.* Proud of our own ends or performances.]

C H A P. VI.

To deal mildly with offenders.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. [Overtaken—*Guilt a crime inconsiderately.*—[Spiritual—*Eminent for knowledge and practice.*—[Considering thyself—*That thou art liable to like frailty.*]

2 Bear ye one another's burdens, and so fulfil the law of Christ. [One another's burdens—*Have a fellow feeling for the faults of your brethren.* See Rom. xv. 1. & 1 Thes. v. 14.]

3 For if a man think himself to be something, when he has nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. [Prove his own work—*i. e.* Try your thoughts and actions by God's word.]

5 For every man shall bear his own burden. [Bear his own—*i. e.* Be accountable for his own behaviour.]

6 Let him that is taught in the word, communicate unto him that teacheth in all good things. [Communicate—*i. e.* Contribute to the support.]

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. [Whatsoever, &c.—*i. e.* Whether it be good or bad.]

8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. [Soweth—Employs his time and wealth in carnal indulgences.]

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not. [Reap—*i. e.* Be rewarded.]

10 As we have therefore opportunity, let us do good unto all especially unto them who are of the household of faith. Household of faith—*i. e.* Who believe in Christ.

11 Ye see how large a letter I have written unto you with my own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. [Shew in the flesh—*i. e.* Stand for Jewish rites.]

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. [Glory in your flesh—*i. e.* Boast of their converts circumcision.]

14 But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and unto the world. [Save in the cross—*i. e.* In the death and passion.]

15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. [A new creature—See Cor. vii. 19. 2 Cor. v. 17. Eph. ii. 10. Phil. iii. 8.]

16 And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. [Trouble me—About the necessity of Circumcision.—[The marks—*i. e.* The scars of many surgings for his preaching the gospel.]

18 Brethren, the grace of our Lord Jesus Christ be with your spirit, Amen.

¶ Unto the Galatians, written from Rome.

The Epistle of PAUL the Apostle to the
E P H E S I A N S.

C H A P. I.

Paul speaketh of election and adoption.

PAUL an apostle of Jesus Christ, by the will of God,
the saints which are at Ephesus, and to the faithful
Christ Jesus :

2 Grace be to you, and peace from God our Father, and from
the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ
who hath blessed us with all spiritual blessings in heavenly places
in Christ : [Us—viz. Us Gentile converts.—[Heavenly places—
i. e. To fit us for an heavenly inheritance through faith.

4 According as he hath chosen us in him before the foundation
of the world, that we should be holy, and without blame before
him in love :

5 Having predestinated us unto the adoption of children, to
Jesus Christ to himself, according to the good pleasure of his will
[Adoption of children—viz. To become his children.—[To himself—
viz. For the sake of his glory.

6 To the praise of the glory of his grace, wherein he hath
made us accepted in the Beloved : [In the Beloved—viz.
Jesus Christ.

7 In whom we have redemption through his blood, the for-
giveness of sins, according to the riches of his grace ;

8 Wherein he hath abounded towards us, in all wisdom and
prudence, [In all wisdom, &c.—i. e. In his wisdom contrived to
means of our salvation.

9 Having made known unto us the mystery of his will
according to his good pleasure, which he hath purposed in himself.

10 That in the *dispensation* of the fulness of times, he might gather together in one all things in Christ, both which are *in heaven*, and which are on *earth*, even in him : [Dispensation, &c.
—i. e. In the time prefixed by his providence.—[In heaven and earth
—i. e. The dead in Christ already blessed and just men on earth. See
Lu. i. 17. Heb. xii. 13.

11 In whom also we have obtained an inheritance, being pre-determined according to the purpose of him who worketh all things after the counsel of his own will :

12 That *we* should be to the praise of his glory, who first trusted in Christ. [We—viz. *We Christians of the Jewish nation.*

13 In whom *ye also trusted* after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were *sealed* with that holy Spirit of promise. Ye also—i. e. *Epaphians and other Gentiles.*—[Sealed—viz. *By gifts of illumination, and power of the Holy Ghost.*

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers ;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him : [The God—i. e. *The Father to whom Christ exerciseth the office of Mediator.*

18 The eyes of your understanding being enlightened ; that ye may know what is the *hope* of his calling, and what the riches of the glory of his inheritance *in the saints* ; [The hope—viz. *The blessing we ought to hope for.*—[In the saints—i. e. *In heaven.*

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power ; [Of his power—viz. *In bringing us to the end of our hope.*

20 Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the *heavenly places.* [Heavenly places—*Where his human nature is resident in glory.*

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : [Name—i. e. *Dignity or state.*

22 And put all things under his feet, and gave him to be the head over all things to the church, [Head, &c.—viz. *For its protection, benefit, and advantage.*

23 Which is his body, the fulness of him that filleth all in all.

C H A P. II.

All people created for good works.

AND you *bath* be quickened, who were *dead in trespasses and sins*; [Dead in trespasses, &c.—And so separated from God and his grace.]

2 Wherein in time past ye walked according to the *course of this world*, according to the *prince of the power of the air*, the spirit that now worketh in the children of disobedience [Course of this world—i. e. Like the generation of mankind.—Prince—viz. Belzebub. See Lu. x. 18. Rev. xii. 8.]

3 Among whom also we all had our conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others. [We all—i. e., Not only you Gentiles but we Jews also.]

4 But God, who is rich in mercy, for his great love where-with he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved :) [By grace—Therefore not by any merit of ours.]

6 And bath raised us up together, and made us sit together in heavenly places in Christ Jesus: [Hath raised us—By the strict union subsisting between the head and the members.]

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

8 For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast. [Boast—i. e. Of his own righteousness.]

10 For we are his *workmanship*, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. [His workmanship—It being through the divine operation of his Spirit that we are able to do any thing pleasing unto God.]

11 Wherefore remember that ye being in time passed Gentiles in the flesh, who are called Uncircumcision by that which is called the circumcision in the flesh made by hands; [Gentiles in the flesh—viz. Ignorant and vicious without knowledge of God.—Called the circumcision—i. e. The Jews.]

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: [Aliens—i. e. Strangers.]

13 But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. [Far off—From God, his covenant, and the church.]

14 For he is our peace, who hath made both one, and hath broken down the *middle wall* of partition between us ; [Middle wall—*The apostle alludes to the wall in Solomon's temple, which separates the Jews from the Gentiles.*]

15 (Having abolished in his flesh the enmity *even* the law of commandment, contained in ordinances for to make in himself, of twain, one new man, so making peace ; [Of twain, one new man—*i. e. Uniting the two parties, Jews and Gentiles, as new creatures in one church.*]

16 And that he might reconcile both *tinto* God, in one body by the cross, having slain the enmity *thereby* :) [Thereby—*In himself. i. e. By his own death.*]

17 And came and preached peace to you which were *afar off*, and to them that were *nigh*, [Afar off—*viz. The Gentiles.*—[Them that were nigh—*i. e. The Jews joined to God by covenant.*]

18 For through him we both have access by one Spirit unto the Father. [We both—*i. e. All nations.*]

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ;

21 In whom all the building *fitly framed together*, groweth unto an holy temple in the Lord : [Fitly framed together—*Harmo-niously joined.*]

22 In whom ye also are builded together for an habitation of God through the Spirit. [Ye also—*viz. You Ephesians.*]

C H A P. III.

Salvation for the Gentiles, and the hidden mystery.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ; [For this cause—*i. e. For my preaching the gospel*]
Paul am imprisoned.

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward : [If ye have—*i. e. You have heard of it.*]

3 How that by revelation he made known unto me the mystery (as I wrote afore in few words. [By revelation—*See Acts ix. 15.*])

4 Whereby when ye read ye may understand my knowledge in the mystery of Christ,) [Prophets—*Namely, of the New Testament.*]

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ; [Prophets—*Namely, of the New Testament.*]

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel : [Fellow-heirs—*i. e. Heirs together with the converted Jews.*—[His promise—*viz. To Abraham.*]

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the *effectual working* of his power. [Effectual working—*i. e.* Miraculous assistance.]

8 Unto me, who am *less than the least* of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; [Less than the least—*i. e.* Inferior to the meanest.]

9 And to make all *men* see, what *is* the *fellowship of the mystery*, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: [Fellowship of the mystery—*The blessing of the gospel dispensation.*]

10 To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God,

11 According to the *eternal purpose* which he purposed in Christ Jesus our Lord: [Eternal purpose—Determination before all ages.]

12 In whom we have boldness and access with confidence by the faith of him. [In whom—*i. e.* Through union with whom.]

13 Wherefore I desire that ye *faint not* at my tribulations for you, which is your glory. [Faint not—Be not discomfited.]

14 For this cause I *bow my knees* unto the Father of our Lord Jesus Christ, [I bow my knees—*i. e.* In prayers.]

15 Of whom the whole family in heaven and earth is named.

16 That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit *in the inner man*: [In the inner man—*i. e.* In all the various powers of your souls.]

17 That Christ *may dwell* in your hearts by faith, that ye being rooted and grounded in love, [May dwell—*i. e.* Take up a settled residence in your hearts.]

18 May be able to comprehend with all saints, what *is the breadth, and length, and depth, and height*; [The breadth, length, &c.—*i. e.* To apprehend the infinite mystery of redeeming love.]

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the *fulness of God*. [Knowledge—*i. e.* Human conceptions.—[Fullness of God—The highest degree of divine love.]

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, [Above all—*This shews, God will give more than we can ask.*]

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

C H A P. IV.

Paul exhorteth the people to unity, &c.

1 Therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, [Worthy of the vocation—*i. e.* Holily as the people of God. 1 Pet. i. 15. 16.]

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace. [Unity of the Spirit—*i. e.* The members of the church in unity.]

4 There is one body, and one Spirit, even as ye are called in one hope of your calling; [One body—*viz.* Mystical and spiritual.]

5 One Lord, one faith, one baptism, [One baptism—*viz.* In the name of the Father, the Son, and the Holy Ghost.]

6 One God and Father of all, who is above all, and through all, and in you all. [Through all—*i. e.* Operating in all.]

7 But unto every one of us is given grace according to the measure of the gift of Christ. [Grace, &c.—*i. e.* Divers gifts and measures that we may be mutually helpful to one another.]

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? [Lower parts of the earth—That is, took our nature and dwelt among us.]

10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) [Far above all heavens—To the throne of God.]

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ? [The body of Christ—*i. e.* The church.]

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. [The fulness of Christ—*i. e.* The most eminent degree of grace and goodness.]

14 That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; [That we, &c.—To defend us from false doctrines.]

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the

effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love. [Fifly joined—*i. e.* Harmoniously united, and strongly cemented in the strictest union.]

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the *vanity of their mind*, [Vanity of their mind—*i. e.* Amused with worldly trifles.]

18 Having the understanding darkened, being alienated from the *life of God*, through the ignorance that is in them, because of the blindness of their heart: [The life of God—*viz.* The communication of his spirit.]

19 Who being *past feeling* have given themselves over to lasciviousness, to work all uncleanness with *greediness*. [*Past feeling*—*i. e.* Insensible to all goodness—[Greediness—*Beyond natural appetite*.]

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: [As the truth is—*i. e.* In the pure unadulterated gospel of Christ.]

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; [The old man—*i. e.* Such as we are in our own nature, putrefied in concupiscence and lust.]

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness. [New man—*i. e.* When the heart is regenerate by the spirit of God.]

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. [Members one of another—*i. e.* As no man would beguile himself, so ought he not to beguile his neighbour.]

26 Be ye angry, and sin not: let not the sun go down upon your wrath: [Sin not—*i. e.* By indulging your passion which will lead you to resentment.]

27 Neither give place to the devil. [To the devil—Who will tempt you to revenge.]

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give him that needeth. [The thing which is good—*i. e.* Follow some honest creditable employment.]

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. [Communication—Discourse.]

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. [Grieve not—*i. e.* Provide him not to withdraw his gracious influences from your minds.]

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice :

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

C H A P. V.

Exhortations to avoid fornication, &c.

B E ye therefore *followers of God*, as dear children ; [Followers of God—*i. e. Initiators*.]

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling favour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints ; [Let it not be, &c.—*i. e. Hold it in the utmost abhorrence*.]

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. [Foolish talking, jesting—*Scurrility, and ambiguous expressions*.]

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an *idolater*, hath any inheritance in the kingdom of Christ and of God. [Idolater—*i. e. Places his affections on riches*. See Mat. vi. 24.]

6 Let no man deceive you with *vain words* : for because of these things cometh the wrath of God upon the children of disobedience. [Vain words—*False opinions and persuasions*.]

7 Be not ye therefore *partakers with them*. [Partakers with them—*i. e. To join with them*.]

8 For ye were sometimes *darkness*, but now are ye light in the Lord : walk as children of light : [Darkness—*viz. Inwardly deprived of grace, light, and spirit*.]

9 (For the fruit of the Spirit is in *all goodness, and righteousness, and truth*;) [All goodness—*viz. In the practice of*]

10 Proving what is acceptable unto the Lord. [Proving—*viz. By your practice*.]

11 And have no fellowship with the unfruitful works of *darkness*, but rather reprove them. [Darkness—*i. e. Works which will not bear examination*.]

12 For it is a shame even to speak of those things which are done of them *in secret*. [In secret—*Because too infamous to be mentioned*.]

13 But all things that are reproved, are made manifest by the light : for whosoever doth make manifest is light. [Are reproved—*i. e. Are reprobable*.—[By the light—*i. e. When tried by the gospel rules*.]

14 Wherefore he said, Awake thou that sleepeth, and arise from the dead, and Christ shall give thee light. [Thou that sleepest—*i. e. In the death of sin. See Isa. lx. 1.*]

15 See then that ye walk circumspectly, not as fools, but as wife,

16 Redeeming the time, because the days are evil. [Redeeming—viz. Endeavouring to recover by double diligence.—[The days are evil—viz. Surrounded with danger.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; [With the Spirit—viz. Spiritual thoughts and meditations.]

19 Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. [Always for all things—*i. e. As well in prosperity as in adversity.*]

21 Submitting yourselves one to another in the fear of God. [Submitting—Accommodating yourselves to the just desires, necessities, and profits of your brethren.]

22 Wives, submit yourselves unto your own husbands, as unto the Lord. [As unto the Lord—viz. As a proof of your duty to Christ.]

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; [Love your wives—viz. With constant tenderness and fidelity.]

26 That he might sanctify and cleanse it with the washing of water, by the word. [Washing of water—*i. e. In baptism.*—[By the word—*By the discipline of the word.*]]

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish.

28 So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself. [As their own—viz. Because by marriage they become one flesh.]

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh and of his bones. [Flesh and bones—Alluding to Eve's being made of Adam's rib.]

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church. [A great mystery—viz. That Christ should unite himself to mortals.]

33 Nevertheless, let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband. [Love his wife—viz. With that cordial and sincere affection as he bears to himself.—[Reverence—i. e. Respect and esteem.]

C H A P. VI.

Several duties recommended in children, &c.

CHILDREN, obey your parents in the Lord: for this is right. [Obey—viz. Shew all duty and respect towards them. *Prov. xviii.*]

2 Honour thy father and mother (which is the first commandment with promise,) With promise—viz. That your days may be prolonged.

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. [To wrath—viz. By too rigorous severity.—[Admonition—As may lead them to delight in every Christian virtue.]

5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts, as unto Christ; [Singleness—i. e. Without fraud or evil thoughts.]

6 Not with eye-service, as men-pleasures, but as the servants of Christ, doing the will of God from the heart; [Eye-service—i. e. While their eyes are upon you.]

7 With good-will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall be receive of the Lord, whether he be bond or free. [The same shall he receive—i. e. Receive a proportionable reward.]

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. [Do the same things—Act from the same principles.—[Threatnings—viz. Austere tyrannical behaviour.]

10 Finally, my brethren, be strong in the Lord, and in the power of his might. [Strong—i. e. Confide.]

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. [Armour—viz. Every Christian virtue.]

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. [Darkness—viz. *A state of ignorance, sin, death, and confusion.*—[Spiritual wickedness, &c.—See Lu. x. 18. Rev. xii. 7.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, stand. [Done all—viz. *Used your utmost power.*—[To stand i. e. Be victorious.

14 Stand therefore, having your loins girt about with truth and having on the breast-plate of righteousness; [Righteousness—i. e. Holiness towards God, and justice towards men.

15 And your feet shod with the preparation of the gospel of peace. [Gospel of peace—viz. *A peaceable and benevolent temper.*

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. [Shield of faith—viz. *Faith in the gospel.*—[Wicked—The devil.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God. [Helmet of salvation—*Hope of deliverance.*

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel: [Utterance—viz. *A free liberty and power of expression.*

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things: [All things—i. e. Fully inform you.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. [Comfort your hearts—viz. *Lest ye be too much afflicted at my imprisonment for the sake of the gospel.*

23 Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. [In sincerity—i. e. *With an uncorrupted heart.*

T Written from Rome unto the Ephesians by Tychicus,

The Epistle of PAUL the Apostle to the
PHILIPPIANS.

C H A P. I.

Paul's prayer to God for them.

PAUL and Timotheus the servants of Jesus Christ to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons :

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you;

4 Always in every prayer of mine for you all making request with joy. [With joy—viz. *For the graces God has pleased to bestow upon them.*]

5 For your fellowship in the gospel from the first day until now ;

6 Being confident of this very thing, that he which hath begun good work in you, *will perform it* until the day of Jesus Christ : [Will perform—i. e. *Will bring it to perfection.*]

7 Even as it is meet for me to think this of you all, because I love you in my heart ; inasmuch as both in my bonds, and the defence and confirmation of the gospel ye all are partakers of my grace. [My grace—viz. *The blessing of the gospel, the same grace with me.*]

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and in all judgement ; [Judgement—i. e. *In inward feeling of the truth.*]

10 That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ ;

E e

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. [Fruits—viz. *The effects.*]

12 But I would you should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel; [The things—i. e. *His imprisonment and the consequences of it.*]

13 So that my bonds in Christ are manifest in all the palace, and in all other places. [Palace, &c.—i. e. *Cæsar's palace, and place about the city.*]

14 And many of the brethren in the Lord waxing confident by my bonds are much more bold to speak the word without fear. [Confident—*Being emboldened.*]

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: [Of contention—*Out of strife.*]

17 But the other of love, knowing that I am set for the defence of the gospel. [Set for—*Appointed for the defence of.*]

18 What then? notwithstanding every way, whether in presence, or in truth, Christ is preached; and I therein do rejoice yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. [This shall—viz. *These trials will confirm my faith and constancy in my vocation.*]

20 According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as also so now also Christ shall be magnified in my body, whether it be life or by death. [As always—i. e. *As hitherto.*—[In my body—viz. *In me while I live.*]

21 For to me to live is Christ, and to die is gain. [To live Christ—i. e. *Christ is the chief end for whom I live.*—[Is gain—viz. *As I shall then receive the reward of my labours.*]

22 But if I live in the flesh, this is the fruit of my labour: what I shall choose, I wot not. [The fruit of my labour—*To bring many to salvation.*—[What I shall choose—viz. *To live for the purpose, or to die that I may receive my reward.*]

23 For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better.

24 Nevertheless, to abide in the flesh, is more needful for you [For you—*For your benefit to the increasing your faith.*]

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoicing may be more abundantly in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; [Let your conversation—viz. Endeavour so to live, that you may do honour to your profession of the gospel.]

28 And in nothing terrified by adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. [Of perdition—viz. They thinking to make you quit your faith by persecution which will prove your destruction.]

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; [In behalf of Christ—i. e. On the part of Christ.]

30 Having the same conflict which ye saw in me, and now hear to be in me. [Conflict—i. e. Struggle.—Saw in me—viz. When I was amongst you.—{To be in me—i. e. At this present time, at Rome.}]

C H A P. II.

1 Exhortations to humility. 25 Epaphroditus sent.

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, [Consolation—i. e. Source of hope and enjoyment.]

2 Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. [Fulfil—i. e. Make my joy compleat.]

3 Let nothing be done through strife, or vain-glory, but in lowliness of mind let each esteem other better than themselves. [Vain-glory—i. e. To attract the eyes of the world.]

4 Look not every man on his own things, but every man also on the things of others. [The things—To the spiritual and temporal interests.]

5 Let this mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery to be equal with God: [Robbery—i. e. No usurpation.]

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: [The form—i. e. The quality and condition. Isa. liii. 11.]

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name: [A name—i. e. Dignity, glory, and power.]

10 That at the name of Jesus every knee shall bow, of *things* in heaven, and *things* in earth, and *things under the earth*; [Under the earth—*viz.* Devils.]

11 And that every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father:

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; *work out your own salvation with fear and trembling.* [Work out—Accomplish.]

13 For it is God which worketh in you, both to will and to do of his good pleasure.

14 Do all things without murmurings, and disputings: [Do all things—*i. e.* Pursue your Christian course.]

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world :

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. [Holding forth—*viz.* Being instruments of the communication of it.]

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. [Sacrifice—*i. e.* If I should suffer martyrdom.]

18 For the same cause also do ye joy, and rejoice with me. [Do ye joy—*i. e.* Congratulate me.]

19 But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded, who will naturally care for your state. [Like-minded—*viz.* That beareth you the like affection.]

21 For all seek their own, not the things which are Jesus Christ.

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel. [Of him—*viz.* Timotheus.]

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. [How it will go with me—*viz.* Whether I shall be released or suffer death.]

24 But I trust in the Lord, that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. [Heaviness—*i. e.* Fearing the report of his sickness should grieve you.]

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I

should have sorrow upon sorrow. [Sorrow upon sorrow—*i. e.* The loss of him being added to my other afflictions.]

28 I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful. [Less sorrowful—*As I sympathize with you in all things.*]

29 Receive him therefore in the Lord with all gladness; and hold such in reputation: [Such—*i. e.* Persons of such character.]

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me. [Work of Christ—*i. e.* Through fatigue in preaching the gospel and attending my necessities.]

C H A P. III.

To avoid false teachers and carnal Christians.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. [Rejoice—*In his favour with a spiritual joy.*—[It is safe—viz. To preserve you from evil.]

2 Beware of dogs, beware of evil workers, beware of the concision. [Of dogs—viz. Indignant, profane, contentious persons.—[Concision—*i. e.* Wicked circumcised persons.]

3 For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: [Confidence in the flesh—*Trust not in circumcision for salvation.*]

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, *I more;* [I more—*i. e.* If any one could trust in that rite, I could more than any one.]

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. [Blameless—viz. As to the observation of its external precepts.]

7 But what things were gain to me, those I counted loss for Christ. [Gain—viz. Which by my erroneous judgement I then thought meritorious.]

8 Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, [Loss of all things—*i. e.* Being expelled by the Jews from his dignity and power in the Sanhedrim.]

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; [Conformable—*i. e.* Ready to suffer even crucifixion, should I be called by him to it.]

11 If by any means I might attain unto the resurrection of the dead ; [Resurrection—*i. e.* Everlasting happiness.]

12 Not as though I had already attained, either were already perfect ; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. [Am apprehended—*i. e.* Christ possesseth me with his spirit, and draws me after him, giving me strength to follow. See Cant. i. 4. Isa. vi. 44. & xii. 32.]

13 Brethren, I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you. [Thus minded—*i. e.* Press after and cleave unto Christ only.]

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. [Mark them—*i. e.* As proper patterns.]

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : [Many walk—viz. But in a different manner.]

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : [Conversation—*i. e.* Our thoughts and affections.]

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all thing unto himself. [May be fashioned—viz. According to the qualities and immortality of which Christ now enjoys.]

C H A P. IV.

Paul describeth the true Christ.

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. [Joy and crown—*My joy now, and crown of rejoicing at the last day.*]

2 I beseech Euodias, and I beseech Syntyche, that they be of the same mind in the Lord,

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life: [Yoke-fellow—viz. *The chief pastor at Philippi.*]

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand. [Moderation—i. e. *Mildness, equity, or modesty.*]

6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. [Careful—i. e. *Over anxious so as to trouble your minds.*]

7 And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. [Lovely—*Reputable and truly ornamental.*]

9 Those things which ye have both learned and received, and heard and seen in me, do; and the God of peace shall be with you.

10 But I rejoice in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. [Flourished again—*In sending me fresh relief in my necessity.*]

11 Not that I speak in respect to want: for I have learned in whatsoever state I am, therewith to be content. [In respect to want—*As if I were impatient under necessities.*]

12 I know both how to be abased, and I know how to abound: every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need. [Abound, &c.—*To have plenty without too great attachment to wealth, and to suffer need without being greatly disturbed at it.*]

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only [No church—i. e. No Christian society made any collection for my support.

16 For even in Thessalonica, ye sent once and again unto my necessity, [Thessalonica—The Philippians supplied even while I was preaching among the Thessalonians.

17 Not because I desire a gift: but I desire fruit that may abound to your account. [Gift—i. e. A future present from you—[Fruit that may abound—i. e. That you may receive a reward for your liberality.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need according to his riches and glory, by Christ Jesus. [Supply all your need—God will not suffer you to be losers by your kindness to me.

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you. [Salute—i. e. With a spiritual affection.

22 All the saints salute you, chiefly they that are of Caesar's household. [Cæsar's household—Some of Nero's attendants being converted to the Christian faith, so mightily did God bless the apostle's doctrine.

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

The Epistle of PAUL the Apostle to the
C O L O S S I A N S.

C A A P. I.

Paul describeth the true Christ.

PAUL an Apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and *faithful brethren* in Christ, which are at Colosse: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ. [Faithful brethren—viz. *The true pastors and ministers of Christ.*]

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you;

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. [All the saints—i. e. All who have embraced the Christian faith.]

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is *come unto you*, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: [Come unto you—i. e. Now preached unto you.]

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us *your love in the Spirit.* [Your love in the Spirit—viz. Your spiritual love, given by the Holy Ghost.]

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; [Of the Lord—i. e. As members of Christ ought to walk.]

11 Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness [Patience—He tells them wherein the strength of believers ought to shew itself.]

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light :

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son : [Power of darkness—viz. Rescued us from the hand of Satan.]

14 In whom we have redemption through his blood, even the forgiveness of sins. [Redemption—viz. From the tyranny of sin, death, and hell.]

15 Who is the image of the invisible God, the first-born of every creature : [First-born—Existing before every creature, and the first who rose from the dead.]

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers : all things were created by him, and for him : [For him—viz. That he might be glorified in them.]

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence. [All things—viz. In the creation, redemption, and spiritual state of the church.]

19 For it pleased the Father, that in him should all fulness dwell ; [All fulness—i. e. Of heavenly gifts and graces.]

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven.

21 And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled. [Your mind—i. e. The will, reason, and understanding.]

22 In the body of his flesh through death, to present you holy and unblameable, and unreproveable in his sight : [Unreprovable—i. e. Free from all accusation.]

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven ; whereof I Paul am made a minister ;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for

his body's sake, which is the church : [In my flesh—viz. In my person in this bodily life.

25 Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfil the word of God ; [To fulfil—i. e. Faithfully to preach the gospel.

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints :

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory : [Mystery—viz. That Christ is in you.

28 Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus : [May present—viz. At the day of final account.

29 Whereunto I also labour, striving according to his working, which worketh in me mightily. [His working—According to his power.

C H A P. II.

Paul's exhortations to constancy.

FOR I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh ; [Great conflict—In respect of the Jews persecutions.

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words. [Beguile you—He exalts Christ that they may not be led away by false doctrines.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him : [Received—i. e. Vow a faithful obedience.

7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. [Therein—viz. In the lively exercise of it.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. [Spoil you—i. e. Make a prey of you.—[Philosophy—i. e. Crafty arguments.

9 For in him dwelleth all the fulness of the Godhead bodily. [Bodily.—i. e. In reality and substance.

10 And ye are complete with him, which is the head of principality and power :

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. [Circumcision of Christ—i. e. regeneration.

12 Buried with him in baptism, wherein also ye are risen with him, throughout the faith of the operation of God, who has raised him from the dead.

13 And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. [Uncircumcision—i. e. Your natural corruption.

14 Blotting out the hand-writing of ordinances that was against us, and took it out of the way, nailing it to his cross. [Ordinances—i. e. Jewish ordinances. [Nailing it—viz. By own death, he destroyed the power of death.

15 And having spoiled principalities, and powers, he made shew of them openly, triumphing over them in it. [Spoiled—i. e. Dispossessed the devil of his tyranny. [In it—viz. In the cross.

16 Let no man therefore judge you in meat or drink, or respect of an holy-day, or of the new-moon, or of the sabbath days. [Judge you—i. e. Presume to impose laws upon you.

17 Which are a shadow of things to come: but the body of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind. [Beguile—Artfully attempt to deprive.

19 And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. [Not holding the Head;—i. e. Not adhering to Christ.

20 Wherefore if you be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances; [Ordinances—viz. Jewish ordinances.

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh. [Will-worship—i. e. Arbitrary appointments. [In any honour—viz. These observances do not curb luxury and uncleanness, wherein consists the holiness of the body.

C H A P . III.

Exhortations to sundry duties.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. [Be risen—*i. e.* Made partakers with him in the resurrection. [Are above—*viz.* Endeavours to live a spiritual and angelical life.

2 Set your affection on things above, not on the things on the earth.

3 For ye are dead, and your life is hid with Christ in God. Dead—*i. e.* Unto sins and legal ceremonies.

4 When Christ who is our life, shall appear, then shall ye also appear with him in glory. [Our life—*i. e.* Our spiritual life.

5 Mortify therefore your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscentie, and covetousnes, which is idolatry. [Your members—*i. e.* Your corrupt nature.

6 For which things sake, the wrath of God cometh on the children of disobedience.

7 In the which ye also walked some time, when ye lived in them. [Walked some time—*viz.* Which you heretofore practised.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him; [Knowledge—*viz.* Of our true duty and interest.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

12 Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. [Forbearing—*i. e.* Revengeful actions, or reproachful speeches.

14 And above all these things, put on charity, which is the bond of perfectness. [Above all these—*i. e.* Instead of all these.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. [One body—*i. e.* Happily united in one body.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns,

and spiritual songs, singing with grace in your hearts to the Lord [Richly—Meditate on it continually.—[With grace—In a good manner, with a lively feeling.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives submit yourselves unto your own husbands, as it is fit in the Lord. [Fit in the Lord—As members of his church.

19 Husbands love your wives, and be not bitter against them [Bitter—viz. Quarrelsome or tyrannical.

20 Children obey your parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged. [Discouraged—i. e. Despair of obtaining your favor.

22 Servants, obey in all things your masters, according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing, that of the Lord, ye shall receive the reward of the inheritance: for ye serve the Lord Christ. [Inheritance—viz. Heavenly recompence.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

C H A P. IV.

He recommendeth fervent prayer.

MASTERS, give unto your servants that which is just and equal; knowing that ye also have a master in heaven [Equal—viz. Justice and equity, mildness and benignity.

2 Continue in prayer, and watch in the same with thanksgiving; [Watch—viz. Against negligence and indolence.

3 Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which we are also in bonds: [A door of utterance—See 1 Cor. xvi. 9.

4 That I may make it manifest, as I ought to speak. [Manifest—i. e. Not suppress it through fear or dread.

5 Walk in wisdom toward them that are without, redeeming the time. [Without—Heathens without the pale of the church.

6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. [Every man—Who may ask you of your faith.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord.

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; [Comfort—viz. By his christian councils.

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which *are* done here.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas (touching whom ye received commandments. If he come unto you, receive him;) [Receive him—*With all respect and affection.*]

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one of you*, a servant of Christ saluteth you, always labouring fervently for you in prayers, that he may stand perfect, and complete in all the will of God. [One of you—viz. *One of your society.*]

13 For I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them that are in Hierapolis.

14 Luke the beloved physician and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nympha, and the church which is in his house. [And the church—viz. *The whole body of that christian family.*]

16 And when this epistle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen. [Remember—i. e. *Affix me with your prayers.*]

¶ Written from Rome to the Colossians by Tychicus and Onesimus,

The First Epistle of PAUL the Apostle
to the THESSALONIANS.

C H A P. I.

Paul expresseth his joy at their conversion.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers.

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father; [Work of faith—*viz.* The readiness with which you embraced the gospel, and the strength of your dependance on it.

4 Knowing, brethren beloved, your election of God. [Your election of God—*viz.* That you are God's true elect.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. [In power—*viz.* With divine efficacy.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: [In much affliction—*viz.* Through the rage of your enemies.

7 So that ye were ensambles to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. [Speak any thing.—*viz.* By way of commendation.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God. [They themselves—*i. e.* Believers.]

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come. [To wait—*viz.* For the triumphant return of Christ from heaven.—Wrath to come—*viz.* God's wrath denounced against unbelievers.]

C H A P. II.

He relateth how they received the gospel.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain;

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. [Shamefully entreated—See *Acts* xvi. 23. 24.—[Contention—See *Acts* xvii. 1 to 9.]

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile: [Deceit—To abuse with false doctrine.—[Uncleanness—*i. e.* Mercenary or sensual purposes.]

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. [Put in trust—*viz.* As faithful stewards.]

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: [A cloke—*i. e.* A evidence of piety for our own profit.]

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burthensome, as the apostles of Christ. [Glory—*i. e.* Applause.—[Burthensome—*i. e.* Press you for maintenance.]

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. [Our own souls—Our most inward and cordial intentions.]

9 For ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. [Labouring night and day—Preaching by day, and working by night at a trade of tent-making.]

10 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe;

11 As ye know, how we exhorted and comforted, and charged every one of you (*as a father doth his children;*) [As a father—*viz. With tender and affectionate persuasion.*]

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it, not *as* the word of men, but (as it is in truth) the word of God, which effectually *worketh* also in you that believe [*Worketh—i. e. Bringing forth all manner of Christian virtue in you.*]

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: [They have—*viz. The believing Jews.*]

15 Who both killed the Lord Jesus, and their own prophets and have persecuted us; and they please not God, and are *contrary to all men:* [Contrary to all men—*The Jews bore an inveterate hatred to all the rest of mankind.*]

16 Forbidding us to speak to the Gentiles, that they might be saved, *to fill up* their sins alway: for the wrath is come upon them to the uttermost. [To fill up—*i. e. To fill up the measure.*]

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you even (I Paul once and again; but *Satan hindered us.* [Satan hindered us—*Act. xvi. 23.*]

19 For what *is* our hope, or joy, or crown of rejoicing? as not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

C H A P. III.

His love in sending them Timothy.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone; [Forbear—*i. e. Enquiring after your estate.*]

2 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith; [Establish—*i. e. Strengthen and settle you.*]

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. [Moved—*i. e. Discouraged from his adherence to the Christian profession.—[Appointed—vix. By the providence of God.*]

4 For verily when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. [Tempted you—*And you had swerved from your duty.*

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: [Good remembrance—*i. e. Affectionate remembrance as the spiritual father.*

7 Therefore brethren, we were comforted over you in all our affliction and distress by your faith;

8 For now we live, if ye stand fast in the Lord. [We live—I am indeed happy.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God. [Thanks—*i. e. What sufficient thanks.*

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. [Perfect—*Confirm you more fully in your faith.*

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to encrease and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints. [Holiness—*In every virtue.*

C H A P. IV.

He exhorteth them to go on in godliness.

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication: [Sanctification—*i. e. Abstaining from all pollutions.*

4 That every one of you should know how to possess his vessel in sanctification and honour; [His vessel—*i. e. His body.*

5 Not in the lust of concupiscence, even as the Gentiles which know not God :

6 That no man go beyond and defraud his brother in any matter : because that the Lord is the avenger of all such, as we also have forwarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. [Given unto us—i. e. Whereby we are able to teach his will.

9 But as touching brotherly love, ye need not that I write unto you : for ye yourselves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more. [That ye increase—i. e. Never be weary of well-doing.

11 And that ye study to be quiet, and to do your own busines, and to work with your own hands, (as we commanded you;) [Your own busines—i. e. Laying aside all impertinent curiosity about other men's affairs.

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing. [Honestly—viz. Shunning idleness, which is the root of all evil, especially of dishonest beggary.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. [Asleep—i. e. Dead in Christ.—[Hope—viz. Of a resurrection.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. [Prevent—So as to be glorified before them.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : [Dead in Christ—i. e. Christian believers.

17 Then we which are alive and remain, shall be caught up together with them in the clouds; to meet the Lord in the air ; and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.

C H A P. V.

Description of Christ's second coming.

BUT of the times and the seasons, brethren, ye have no need that I write unto you. [Times and seasons—*Of Christ's coming to judgement.*]

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. [Know—See Mat. xxiv. 43.]

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. [They—*i. e. Unbelievers.*]

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. [Darkness—*i. e. Ignorance.*]

5 Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.

6 Therefore let us not sleep as do others; but let us watch and be sober. [Sleep—*i. e. By giving over acts of faith and piety.*]

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night:

8 But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. [Be sober—*i. e. Watchful.*]

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. [Wrath—*i. e. Excluded us from grace.*]

10 Who died for us; that whether we wake or sleep, we should live together with him. [Wake or sleep—*i. e. Whether living or dying.*]

11 Wherefore, comfort yourselves together, and edify one another, even as also ye do. [Comfort yourselves—*i. e. Exhort one another.*]

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; [To know—*To judge well and worthily of them.*]

13 And to esteem them very highly in love for their works sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. [Unruly—*i. e. Live not according to the gospel.*]

15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore. [Rejoice evermore—*i. e. Be patient under adversity.*]

17 Pray without ceasing. [Pray without ceasing—*i. e. In heart and affection.*]

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit. [Quench not—*The sacred flame of the Holy Spirit.*

20 Despise not prophesying. [Propheſyings—*The writings of the prophets of the Old Testament.*

21 Prove all things; hold fast that which is good. [All things—viz. *All doctrines, opinions, actions, and examples, by the rule of God's word.*

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. [Whole spirit, &c. —i. e. *Your whole frame.*

24 Faithful is he that calleth you, who also will do it. [Calleth you—i. e. *To the Christian faith.* viz. God,

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first epistle unto the Thessalonians was written from Athens.

The Second Epistle of PAUL the Apostle to the THESSALONIANS.

C H A P. I.

He comforts them against persecution.

PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the Lord Jesus Christ :

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth : [Groweth exceedingly—*Increaseth more and more.*]

4 So that we ourselves *glory in you* in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure : [Glory in you—*Make our boast of you.*]

5 *Which is a manifest token* of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer : [Manifest token—*viz. A proof beyond doubt.*]

6 Seeing *it is* a righteous thing with God to recompence tribulation to them that trouble you ; [Recompence—*i.e. Repay.*]

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels.

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ :

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because *our testimony* among you was believed) in that day. [Our testimony—*viz. Our preaching was believed.*]

11 Wherefore also we pray always for you, that our God would count you worthy of *this calling*, and fulfil all the good pleasure of his goodness, and the work of faith with power : [This calling—*i. e.* *The heavenly reward.*

12 That the name of our Lord Jesus Christ may be glorified in you, and ye *in him*, according to the grace of our God, and of the Lord Jesus Christ. [In him—*viz.* *As the cause of all your glory.*

C H A P. II.

Of steadfastness in the truth commended.

NOW we beseech you, brethren, *by the coming* of our Lord Jesus Christ, and *by our gathering together unto him*. [By the coming—*i. e.* *As you assuredly expect his coming.*

2 That ye be not soon *shaken in mind*, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. [Shaken in mind—*Moved from your steadiness in mind.*

3 Let no man deceive you by any means : for *that day shall not come* except there come *a falling away* first, and that *man of sin* be revealed, the son of perdition : [A falling away—*i. e.* *An apostacy* [Man of sin—*i. e.* *That antichristian power, which shall cause that apostacy.*

4 Who opposeth and exalteth himself *above all that is called God*, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God. [Above all that is called God—*By this is meant the usurpation of the papacy.*

5 Remember ye not, that when I was yet with you, I told you these things ?

6 And now ye know *what with-holdeth* that he might be revealed in his time. [What with-holdeth—*viz.* *The subsisting of the Roman empire.*

7 For the mystery of iniquity doth already work : only he who now letteth, *will let*, until he be taken out of the way. [He be taken away—*The Roman empire fall.*

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming :

9 *Even him* whose coming is after the working of Satan, with all power and signs, and *lying wonders*. [Lying wonders—*viz.* *Fielitious miracles.*

10 And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie !

12 That they all might be damned who *believed not the truth*, but had pleasure in unrighteousness. [Believed not the truth—*Tho' they had sufficient evidence*.]

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath *from the beginning chosen you to salvation*, through sanctification of the Spirit, and belief of the truth : [From the beginning—*viz. Before the world was formed*.]

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope *through grace*. [Through grace—*i. e. through his fatherly kindness*.]

17 Comfort your hearts, and establish you in every good word and work.

C H A P. III.

He solicits their prayers.

FINALLY, brethren, pray for us, that the word of the Lord may have *free course*, and be glorified even as *it is* with you: [Free course—*i. e. Spread and enlarge itself*.]

2 And that we may be delivered from *unreasonable* and wicked men: for all men have not faith. [Unreasonable—*viz. Men of wicked conversation*.]

3 But the Lord is faithful, who shall establish you, and keep you from evil. [From evil—*i. e. From the power of the evil one*.]

4 And we have confidence in the Lord touching you, that ye both do and will do the things we command you.

5 And the Lord direct your hearts into the love of God, and into the *patient waiting* for Christ. [Patient waiting—*i. e. Give you christian patience*.]

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. [Walketh disorderly—*Scandalous livers*.]

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

8 Neither did we eat any man's bread for nought: but wrought with labour and travel night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an example unto you to follow us.

10 For even when we were with you, this we commanded you; that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working *not at all*, but are *busy bodies*. [Not at all—viz. *For an honest subsistence*. [Busy bodies—See *Acts xvii. 21. i. Tim. v. 13.*]

12 Now them that are such we command, and exhort by our Lord Jesus Christ; that with quietness they work, and eat their own bread.

13 But ye, brethren, be not *weary in well-doing*. [Weary in well-doing—viz. *To them that have need*.]

14 And if any man obey not our word by this epistle, note that man, and *have no company* with him, that he may be ashamed. [Have no company—*By conversing familiarly with him*.]

15 Yet count him not as an enemy, but admonish him as a brother. [As an enemy—*i. e.* *Do him no injury either in person or estate*.]

16 Now the Lord of peace himself give you peace always, by all means. The Lord be with you all. [By all means—*i. e.* By every means, and at all seasons.]

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. [The token—viz. *To prevent deception*.]

18 The grace of our Lord Jesus Christ be with you all. Amen.

¶ The second epistle to the Thessalonians was written from Athens.

The First Epistle of PAUL the Apostle
to T I M O T H Y.

C H A P. I.

Timothy put in mind of his charge.

PAUL an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope.* [Our hope—*i. e. Who is the foundation of our hope.*]

2 Unto Timothy, *my own son in the faith:* Grace, mercy, and peace from God our father, and Jesus Christ our Lord. [My own—*viz. My true and faithful.*]

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

4 Neither give heed to fables, and endless genealogies, which minister *questions,* rather than godly edifying, which is in faith: *so do.* [Questions—*i. e. Perplexing debates.*]

5 Now the end of the commandment is charity, out of a pure heart, and *of a good conscience, and of faith unfeigned:*

6 From which some having swerved, have turned aside unto *vain jangling;* [Vain jangling—*i. e. Unedifying discourse and barrangue.*]

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is good,* if a man use it *lawfully;* [Lawfully—*i. e. Agreeable to the intention of it.*]

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-slayers.

10 For whoremongers; for them that defile themselves with mankind, for *men stealers*, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine. [Men stealers—*i. e.* Decoyed free men and sold them into slavery.

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me for that he counted me faithful, putting me into the ministry. [Enabled me—*i. e.* Blessed my labour in the gospel.

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief: [Ignorantly—By a false zeal.

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. [Came into the world—*i. e.* Took upon him our human nature.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. [In me first—viz. Before any of those who believed through my ministry.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. [By them—viz. Being assured thereby that thy calling is from God.

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan that they may learn not to blaspheme. Delivered unto Satan—See 1. Cor. v. 5.

C H A P. II.

Prayers to be made for all men.

I Exhort therefore, that first of all, *supplications*, prayers, intercessions, and giving of thanks, be made for all men; [Supplications—*i. e.* Publickly in the church. [For all men—viz. Without distinction.

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. [Godliness—viz. Reverence and piety towards God.

3 For this is good and acceptable in the sight of God our Saviour.

4 Who will have all men to be saved, and to come unto the knowledge of the truth. [Who will—*i. e.* Who wills the salvation of all men.]

5 For there is one God, and one mediator between God and men, the man Christ Jesus :

6 Who gave himself a ransom for all, to be testified in due time. [Testified in due time—*i. e.* Which has not been revealed in former times.]

7 Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. [Whereunto—*i. e.* As a witness of which.]

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. [Every where—Not in the temple at Jerusalem only as formerly, but in all places.]

9 In like manner also, that women adorn themselves in modest apparel, with shamefacednes and sobriety; not with broidered hair, or gold or pearls, or costly array, [Modest apparel—Decent garments with modesty and gravity.]

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection,

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. [To teach—*i. e.* In publick. Authority—Which she might seem to do by being a teacher, and her husband one of the audience.]

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression. [Deceived—*i. e.* Immediately.—[Woman—Being first seduced was the principal transgressor.]

15 Notwithstanding, she shall be saved in child-bearing, if they continue in faith and charity, and holines with sobriety. [She shall be saved in child-bearing—*i. e.* Though she should die in child-birth, it shall in no wise hinder her salvation, if she continue, &c.]

C H A P. III.

How bishops, &c. should be qualified.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. [Office of a bishop—*i. e.* If he be moved by devout affection to consecrate himself to God in the service of the church.]

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; [Blameless—*i. e.* In his moral character—[Good behaviour—*i. e.* Guarding against every indecorum.]

3 Not given to wine, no striker, not greedy of filthy lucre but patient, *not a brawler*, not covetous; [Not a brawler—*Not given to contention*.]

4 One that ruleth well his own house, having his children in subjection with all gravity. [Gravity—*i. e. Reverence towards him and others*.]

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 *Not a novice*, lest being lifted up with pride, he fall into the condemnation of the devil. [Not a novice—*i. e. Not a new convert to Christianity, or late ordained to the sacred function*.]

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil. [Are without—viz. *That those who are not of the same communion speak respectfully and well of him*.]

8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, [Double-tongued—*i. e. Meaning one thing and speaking another*.]

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let him use the office of a deacon, being found blameless.

11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus. [Purchase—*i. e. Render themselves worthy of promotion to higher offices in the church*.]

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. [Of the truth—*i. e. Of the whole system of the gospel*.]

16 And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. [Godliness—in *contra-distinction* to the law of ceremonies. [Justified—*i. e. Fully approved of before God*.]

C H A P. IV.

Paul foretelleth their Apostacy.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; [Latter times—*i. e. Ages yet to come*. [Seducing spirits—*i. e. False teachers*.]

2 Speaking lies in hypocrisy ; having their conscience seared with a hot iron. [Seared with a hot iron—*i. e.* Lost to all sense of feeling.]

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving : [Is good—*i. e.* Pure and lawful to be used.]

5 For it is sanctified by the word of God, and prayer. [And prayer—Which draws down a blessing upon it.]

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. [Nourished up—viz. From his childhood.]

7 But refuse profane and old wives fables, and exercise thyself rather unto godliness. [Old wives fables—*i. e.* Jewish traditions. [Godliness—*i. e.* The spiritual service of God.]

8 For bodily exercise profiteth little : but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. [Bodily exercise—*i. e.* Corporal austeries and external observances.]

9 This is a faithful saying, and worthy of all acceptation.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. [For therefore—*i. e.* For the advancement of godliness.]

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, [An example—viz. By your virtuous demeanour.]

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. [Neglect not—*i. e.* Diligently exercise the ministerial office.—[Prophecy—*i. e.* Prophetick revelation.]

15 Meditate upon these things ; give thyself wholly to them ; that thy profiting may appear to all. [To all—Or in all things.]

16 Take heed unto thyself, and unto thy doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee. [Save thyself—See Ex. iii. 19. xxxiii. 9. [And them that—Rom. xi. 14. Cor. ix. 22.]

C H A P. V.

Of reproving of widows, elders; &c.

REBUKE not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity. [Purity—With the strictest decorum.]

3 Honour widows that are widows indeed. [Honour—i. e. Give them an honourable support.—[Indeed—i. e. Who have the true virtues of Christian widows, and have no children or relations to help them.]

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. [Let them learn first—Before they become burthensome to others.]

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. [Trusteth in God—i. e. Can place her true confidence in no other but him.]

6 But she that liveth in pleasure, is dead while she liveth. [Pleasure—i. e. In gaiety, and profusion.—[Is dead—i. e. To all spiritual matters.]

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. [His own house—viz. His own relations.]

9 Let not a widow be taken into the number, under threescore years old, having been the wife of one man; [Into the number—viz. Of those who are to be maintained.—[Wife of one man—i. e. Who has lived chastely in matrimony.]

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry. [Wanton against Christ, &c.—i. e. Marry husbands who are infidels.]

12 Having damnation, because they have cast off their first faith. [Having damnation—i. e. Exposing themselves to the severest censure.]

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. [Tattlers—Idle gossips from house to house.]

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to

peak reproachfully. [Adversary—*i. e.* The enemies of the church.]

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed. [Have widows—*i. e.* Any *widows related to them*.]

17 Let the elders that rule well, be counted worthy of double honour, especially those who labour in the word and doctrine. Rule well—*i. e.* Faithfully fulfil their office.—[Double honour—*i. e. In respect of maintainance.*]

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses. [Two or three—*i. e.* Have sufficient proof.]

20 Them that sin rebuke before all, that others also may fear. Before all—*Publickly, if they be scandalous offenders.*

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. [Partiality—*i. e. Without favour or prejudice.*]

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. [Partaker—*By bringing improper men into the church.*]

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open before-hand, going before to judgement; and some men they follow after. [Going before to judgement—*i. e.* Some men's sins are so open as to lead you to censure them.—*[They follow after—Some whose sins are more private, they follow to the judgement seat.*]

25 Likewise also the good works of some are manifest before hand; and they that are otherwise cannot be hid.

C H A P. VI.

Paul speaketh in praise of godliness, and the great gain thereof.

LET as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God, and his doctrine, be not blasphemed. [Servants—*i. e.* Slaves bought with money, or born in the house.]

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. [Partakers—*viz.* That have by faith embraced the gospel.]

3 If any man teach otherwise, and consent not to wholefor words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; [According to godliness—i. Framed to dispose men to true piety.]

4 He is proud, knowing nothing, but doating about question and strifes of words whereof cometh envy, strife, railings, exurmisings, [Of words—viz. Things of nought.]

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness : from such withdraw thyself. [Withdraw—Have no communion with them.]

6 But godliness with contentment is great gain : [Contentment—i. e. With the necessaries of life.—[Great gain—i. e. An inestimable prize.]

7 For we brought nothing into this world, and it is certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich, fall into temptation, and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. [Rich—i. e. Labour for more than sufficient.—[Hurtful lusts—Destructive methods.]

10 For the love of money is the root of all evil : which whilome coveted after, they have erred from the faith, and pierce themselves through with many sorrows. [Sorrows—i. e. Torments both of mind and body.]

11 But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life whereunto thou art also called, and haft professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ; [Sight of God—viz. God's name.]

14 That thou keep this commandment without spot, unreukeable, until the appearing of our Lord Jesus Christ : [This commandment—viz. Ver. 11. 12.—[Unreukeable—i. Blameless.]

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords ;

16 Who only hath immortality, dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see : to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; [To enjoy—*viz.* By a moderate fruition.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; [To communicate—*viz.* To share with others.

19 Laying up in store for themselves a good foundation against the time to come, that they may *lay hold* on eternal life. [Lay hold—*i. e.* Attain unto.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: [Committed to—*viz.* The dispensation of the gospel.

21 Which some professing, have erred concerning the faith. Grace be with thee. Amen. [Have erred—*i. e.* Have wandered from the faith.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

The Second Epistle of PAUL the Apostle
to T I M O T H Y.

C H A P. I.

Paul expreffeth his love for Timothy.

PAUL an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus,

2 To Timothy my dearly beloved son: Grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; [From my forefathers—*i. e.* After their example. See *Acts xxiv. 14.*]

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy: [Thy tears—*At our last parting.*]

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. [Stir up—*i. e.* Christ the Holy Spirit, and do not quench it.]

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God; [Testimony—viz. The gospel.—*[Be thou partaker—*i. e.* Bear chearfully the affliction of the gospel.*]

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel : [Abolished—*i. e.* *Totally freed his servants from eternal death.*]

11 Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things : nevertheless, I am not ashamed : for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day. [For I know—*Therefore faith is no vain opinion, but an undoubted knowledge.*]

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 *That good thing* which was committed unto thee, keep by the Holy Ghost which dwelleth in us. [That good thing—*viz.* *The gospel and the gifts of the Holy Ghost.*]

15 This thou knowest, that all they which are in Asia be turned away from me ; of whom are Phygellus and Hermogenus. [Turned away—*S. Paul's disciples in Asia having quitted the faith on his being persecuted.*]

16 The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me ; and was not ashamed of my chain ; [Of my chain—*i. e.* *Of my being in bonds.*]

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well.

C H A P. II.

Timothy exhorteth to constancy and perseverance.

THOU therefore, my son, be strong in the grace that is in Christ Jesus. [Be strong in the grace—*In continual dependence on the grace.*]

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. [Faithful men—*To pastors rooted and established in the faith.*]

3 Thou therefore endure hardness, as a good soldier of Jesus Christ. [Hardness—*i. e.* *Afflictions.*]

4 No man that warreth entangleth himself with the affairs of this life ; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned except he strive lawfully. [Masteries—*i. e.* *In publick sports,* &c.]

fencing, wrestling, &c.—[Crowned—Does not receive the prize.—
[Lawfully—viz. According to the rules of the exercise.]

6 The husbandman that laboureth, must be first partaker of the fruits. [First partaker—i. e. Honoured with thy reward, at the head of thy communion.]

7 Consider what I say; and the Lord give thee understanding in all things. [Consider—viz. As a matter of high importance.]

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound. [Bound—i. e. Though I am in bonds, there are others at liberty for to preach the gospel.]

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 It is a faithful saying: For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: [Deny us—i. e. Disavow and reject us at the last day.]

13 If we believe not, yet he abideth faithful: he cannot deny himself. [Believe not—i. e. Prove unfaithful. See Mat. x. 33.]

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. [Before the Lord—Calling him to be a witness.]

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. [Rightly dividing—i. e. Faithful distributing.]

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus; [Eat as doth a canker—Spread like a gangreen.]

18 Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some. [Resurrection is past—Hymeneus and Philetus taught, that the Resurrection consisted only in turning from vice to virtue.]

19 Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity. [The foundation—viz. Salvation through faith in Christ.]

20 But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, shall he be a vessel unto honour, sanctified and mete for the master's use, and prepared unto every good work. [From these—viz. From such as are spoken of, ver. 16. 17. 19.

22 Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes. [Unlearned questions—i. e. Wherby men cannot be instructed.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, [Must not strive—i. e. Be easily moved to contention.

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; [Oppose themselves—i. e. Are of a different persuasion.

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will,

C H A P. III.

Paul describeth the enemies of the truth.

THIS know also, that in the last days perilous times shall come. [Last days—viz. Under the evangelical dispensation.—[Perilous—i. e. Regard to the spiritual state of the Church.

2 For men shall be lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, [Unthankful—i. e. Ungrateful for benefits received.—[Unholy—Setting loose to their religion.

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, [That are good—i. e. Of all goodness.

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such also turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, [Creep into houses—i. e. Insinuate themselves into houses.

7 Ever learning, and never able to come to the knowledge of the truth. [Ever learning—i. e. Pretending to be very studious to know the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. [Jannes and Jambres—Two noted magicians.

9 But they shall proceed no further: for their folly shall manifest unto all men, as their's also was. [No further—*i. e.* these artifices.—[As their's also was—See Ex. ix. 11.

10 But thou hast fully known my doctrine, manner of life purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. [At Antioch—*Acts* xiii. & xiv.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse deceiving, and being deceived. [Deceiving, and being deceived—*viz.* They shall deceive others and the devil them.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus. [Which is in Christ Jesus—*viz.* Whose foundation is Christ.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [Profitable—*i. e.* Appropriated.—[For doctrine—*i. e.* To teach.—[Correction—*Of vices in men's lives.*

17 That the man of God may be perfect, thoroughly furnished unto all good works. [The man of God—*viz.* Every minister of the gospel.

C H A P. IV.

Paul's exhortation to Timothy.

I Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; [*The quick—i. e. Those who shall be alive at his coming.*]

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. [*In season, out of season—viz. At all times according to the people to whom thou speakest.*]

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; [*Heap to themselves—i. e. Follow divers false teachers.—[Itching ears—i. e. Have a desire of hearing novelty.*]

4 And they shall turn away their ears from the truth and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. [*Full proof—i. e. Fulfil all the duties of a true minister of Christ.*]

6 For I am now ready to be offered, and the time of my departure is at hand. [*Ready to be offered—i. e. To be brought out unto death.*]

7 I have fought the good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. [Love his appearing—*i. e.* Who are anxious for his coming to judgement.]

9 Do thy diligence to come shortly unto me: [Do thy diligence—*i. e.* Endeavour.]

10 For Demas hath forsaken me, having loved this present world, and is departed into Thessalonica: Crescens to Galatia, Titus unto Dalmatia,

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. [Profitable—*i. e.* Useful.]

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. [Parchments—*Bishop Bull* judges them to contain extracts of his readings and other memoranda's.]

14 Alexander the copper-smith did me much evil: the Lord reward him according to his works. [Reward him—*viz.* Bring him to repentance rather than destruction.]

15 Of whom be thou ware also; for he hath greatly withheld our words. [Withstood—*i. e.* Prevented the progress of gospel greatly.]

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. [Answer—*i. e.* Justification before Nero.]

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. [Lion—*i. e.* From Nero's rage and cruelty.]

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

The Epistle of P A U L to
T I T U S.

C H A P. I.

How ministers should be qualified.

PAUL a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness. [Which is—*i. e.* *Conscientia in true piety.*]

2 In hope of eternal life, which God that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour; [His word—*viz.* His aforesaid decree.]

4 To Titus mine own son after the common faith: Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour. [After the—*viz.* *In respect of faith and spiritual life.*]

5 For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. [Every city—*Namely,* in which Christian churches are planted.]

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly: [If any be blameless—*i. e.* Let such be ordained an elder.]

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; [Self-willed—*i. e.* *Obstinate, morose, or arrogant.*]

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Holding fast the faithful word, as he hath been taught, that may be able by sound doctrine, both to exhort and to convince again-sayers. [Exhort and to convince—*i. e.* Instruct and reprove those that contradict it.]

For there are many *unruly* and vain talkers and deceivers, specially they of the circumcision. [Unruly—*Men that cavil* and are stubborn.]

Whose mouths *must be stopped*, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake: but be stopped—*viz.* Confuted.

One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. [Slow bellies—*i. e.* Great eaters, intemperate.]

This witness is true. Wherefore rebuke them sharply, that they may be found in the faith;

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Unto the pure *all things are pure*: but unto them that defiled, and unbelieving, *is nothing pure*; but even their mind and conscience is defiled. [All things are pure—*i. e.* All kinds of meats.]

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. [Profess—*i. e.* Christians by profession, not in works—*viz.* Forsaken of God.]

C H A P . II.

Directions for life and doctrine.

UT speak thou the things which become sound doctrine.

2 That the *aged men* be sober, grave, temperate, sound in charity, in patience. [Aged men—*i. e.* Men in years, especially in their office of elders.]

The aged women likewise, that *they be* in behaviour as beareth holiness, not false accusers, not given to much wine, teachers of good things;

That they may teach the young women to be sober, to love their husbands, to love their children.

To be discreet, chaste, *keepers at home*, good, obedient to their own husbands, that the word of God be not blasphemed, *keepers at home*—*i. e.* Minding their domestic affairs.

Young men likewise exhort to be *sober-minded*. [Sober-minded—*i. e.* Of a settled judgement.]

In all things shewing thyself a pattern of good works: in shewing uncorruptness, gravity, sincerity.

Sound speech that cannot be condemned; that he that is of contrary part may be ashamed, having no evil thing to say of

you. [Sound speech—viz. *Not infected with any falsehood*.—Contrary part—i. e. *An enemy to the gospel*.]

9 Exhort servants to be obedient unto their own masters, to please them well in all things; not answering again; [Answering again—i. e. *In a pert manner*.]

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation, hath appeared to all men. [To all men—i. e. *Without distinction of condition or nature*.]

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

13 Looking for that *blessed hope*, and the glorious appearing of the great God, and our Saviour Jesus Christ; [Blessed hope viz. *Eternal happiness*.]

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with authority. Let no man despise thee. [Authority—Namely, as minister and ambassador.—[Despise thee—Deliver thyself with a nity, so as to set thyself above contempt.]

C H A P. III.

1. Submission commended. 10. To reject heretics.

PUT them in mind to be subject to principalities and powers to obey magistrates, to be ready to every good work.

2 To speak evil of no man, to be no brawlers, but gently shewing all meekness unto all men. [Evil of no man—That preserve friendship.—[Meekness—i. e. *In opposition to rigour*.]

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. [For we—i. e. this reason.]

4 But after that the kindness and love of God our Saviour ward man appeared.

5 Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; [Not by works—i. e. for any virtue in us.—[Washing of—viz. *Baptism*.]

6 Which he shed on us abundantly, through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life. [Justified—i. e. *Absolved from guilt*.]

¶ This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men. [To maintain—*i. e.* To employ themselves frequently.

¶ But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. [The law—*i. e.* The ceremonial law.]

¶ A man that is an heretick, after the first and second admonition, reject; [Heretick—viz. An obstinate lover of false documents.—[Reject—Take no further pains to confute.]

¶ Knowing that he that is such, is subverted, and sinneth, being condemned of himself. [Is such—*i. e.* So tenacious of his own opinions.—[Is subverted—*i. e.* Is wrapped up in his own will.]

¶ When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined here to winter. [Determined—If providence permits.]

¶ Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. [Nothing—*i. e.* Convenient necessities.]

¶ And let our's also learn to maintain good works for necessary uses, that they be not unfruitful. [Our's—*i. e.* Christians belonging to our church.]

¶ All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

The Epistle of PAUL the Apostle
to PHILEMON.

C H A P. I.

Philemon's faith commended.

PAUL a prisoner of Jesus Christ, and Timothy our brother unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus, our fellow-soldier, and to the church in thy house :

3 Grace to you, and peace from God our Father, and Lord Jesus Christ.

4 I thank my God, making mention of thee always in prayers. [Making mention—viz. That God would be affy to thee.]

5 Hearing of thy love and faith, which thou hast toward Lord Jesus, and toward all saints ;

6 That the communication of thy faith may become effect by the acknowledging of every good thing, which is in you Christ Jesus. [Communication—viz. The faith thou hast in common with all the members of Christ.]

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. [Freshed—Thou hast assisted the faithful with an hearty love.]

8 Wherefore, though I might be much bold in Christ, to enthee that which is convenient. [Much bold—i. e. Take g freedom.—[In Christ—viz. By virtue of my apostolical office.]

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. [Such an one, &c.—i. e. Standing superior as an apostle, yet I confess to entreat you as a meer pastor.]

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds : [Begotten—i. e. Converted to the faith.]

11 Which in time past was to thee unprofitable, but now profitable to thee and to me :

12 Whom I have sent again: thou therefore receive him that is *mine own bowels*: [Mine own bowels—*viz.* *As my own most dear son.*]

13 Whom I would have retained with me, that *in thy stead* he might have ministered unto me to the bonds of the gospel. [*In thy stead—As thou heretofore didst.* 1 Cor. xvi. 17.]

14 But without *thy mind* would I do nothing; that thy benefit should not be as it were of *necessity*, but willingly. [*Thy mind—i. e.—Thy free consent.*—[Of necessity—*i. e.* *Exhortation by necessity.*]]

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but *above a servant*, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord? [*Above a servant—i. e. Of a better condition than a slave.*]

17 If thou count me therefore *a partner*, receive him as myself. [*A partner—i. e. In the office and service of God.*]

18 If he hath *wronged thee*, or oweth thee ought, put that on mine account; [*Wronged thee—i. e. In any pecuniary matter.*]

19 I Paul have written *it* with mine own hand, I will repay it: albeit I do not say to thee how thou oweſt unto me *even thine own self* besides. [*Even thine own self—vizi. As I was the instrument of your conversion.*]

20 Yea, brother, let me have joy of thee in the Lord: *refresh* my bowels in the Lord. [*Refresh—i. e. Comfort me with Christian joy.*]

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But *withal* prepare me also a lodging: for I trust that through your prayers, I shall *be given unto you.* [*Be given unto you—i. e. Be released from my bonds.*]

23 There salute thee Epaphras my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

and evident contrast between that oval & the
square.

The Epistle of PAUL the Apostle to the H E B R E W S.

—i. e. The Jews who dwelt in Jerusalem and Judea, for those who lived among the Gentiles were called Grecians. *Acts vi. 1. 9. 29 and ch. xi. xx.*

C H A P. I.

Christ far above all angels.

GOD, who at sundry times and divers maniers, spake in time past, unto the fathers, by the prophets.

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds ; [In these last—viz. *In the fulfilling of time.*]

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high ; [Express image—viz. *The most perfect pattern.*]

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. [More excellent name—viz. *Mediator between God and sinners.*]

5 For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee ? And again, I will be to him a Father, and he shall be to me a Son ? [My son—*Ps. ii. 7. 2 Sam. vii. 14. Mat. iii. 17.*]

6 And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. [Let all—*Ps. xcvi. 7.*]

7 And of the angels, he saith, Who maketh his angels spirits, and his ministers a flame of fire. [Angels spirits—*Ps. civ. 4.*]

8 But unto the Son, he saith, Thy throne, O God, is for ever and ever : a scepter of righteousness is the scepter of thy kingdom. [Thy throne—*Ps. xlvi. 6. 7.*]

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou Lord, in the beginning hast laid *the foundation* of the earth: and the heavens are the works of thy hands. [The foundation—*i. e.* Eternal.]

11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they *shall be changed*; but thou art the same, and thy years shall not fail. [Shall be changed—*i. e.* Introduce a new scene of things.]

13 But to which of the angels said he *at any time*, Sit on my right hand, until I make thine enemies thy footstool? [At any time—*viz.* As he has said to the son.]

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. [Minister for them—*viz.* Esteeming it an honour to minister to the least of his servants.]

C H A P. II.

1. Obedience due to Christ. 5. Angels put in Subjection.

THEREFORE we ought to give the more *earnest heed* to the things which we have heard, lest at any time we should let them slip. [Earnest heed—*viz.* By obedience and faith.—[The things—*viz.* The precepts of the gospel.]

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; [The word spoken—*viz.* The Mosaick law.]

3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; [Confirmed—*viz.* By divers proofs and miracles.]

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not *put in subjection* the world to come, whereof we speak. [Put in subjection—*i. e.* Angels are not to preside in Christ's kingdom.]

6 But one in a certain place testified, saying, *What is man,* that thou art mindful of him? or the son of man, that thou visitest him? [What is man—*Ps.* viii. 4.]

7 Thou madest him *a little lower* than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: [A little lower—*i. e.* For a little while, lower.]

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. [Under his feet—*viz.* Power and dominion.]

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour that he by the grace of God should taste death for every man. [Taste death—*i. e.* Feel the extreme pains of death.]

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. [Became him—Sufficient to be the author.]

11 For both he that sanctifieth, and they who are sanctified, are all of one. For which cause he is not ashamed to call them brethren, [All one—*i. e.* Sprung from one father *viz.* Adam.]

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.—*Ps. xxii. 22. 26.*

13 And again, I will put my trust in him. And again, Behold I, and the children which God hath given me. [I, and the children—See *Isaiah viii. 18.*]

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil;

15 And deliver them who through fear of death, were all their life-time subject to bondage. [Them—*viz.* The elect.]

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people. [Merciful—*i. e.* Touched with a lively feeling of the miseries of human nature.]

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. [Able—And ready to yield us assistance.]

C H A P. III.

Christ is worthier than Moses.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and high Priest of our profession, Christ Jesus; [Consider—Be attentive to.]

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house. [Moses—See *Numb. xii. 7.*]

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honour than the house. [More glory—*i. e.* Far more honour.]

4 For every house is builded by some man; but he that built all things is God. [Builded by some man—*viz.* Every family has some founder.]

5 And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end. [Confidence, &c.—Constant profession of the faith.]

7 Wherefore as the Holy Ghost saith, To-day, if you will hear his voice,

8 Harden not your hearts as in the provocation, in the day of temptation in the wilderness: [Provocation—*viz.* When they intended with the Almighty.]

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. [Err in their heart—*viz.* Through folly and obstinacy.]

11 So I sware in my wrath, They shall not enter into my rest. [My rest—*viz.* Caanan the promised land.]

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. [In departing—*viz.* Apostalizing.]

13 But exhort one another daily while it is called, To-day; lest any of you be hardened through the deceitfulness of sin. [Called, To-day—*While the time is.*]

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; [Beginning of, &c.—*viz.* If we are firm and constant in our expectation.]

15 While it is said, To-day, if you will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. [Did provoke—*viz.* By folly and infidelity.]

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not? [Believed not—*i. e.* Were obstinate and disobedient.]

19 So we see that they could not enter in because of unbelief. [Unbelief—*Their rebellion was the evil that destroyed them.*]

C H A P. IV.

Rest to be attained by faith.

L ET us therefore fear, lest a promise being left us of entering into his rest, any of you *should seem* to come short of it. [Should seem—viz. *Should really be excluded through his own fault.*]

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. [Unto them—viz. *The Israelites.*]

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world. [Do—i. e. *Have already.*]

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that *some must* enter therein, and they to whom it was first preached, entered not in because of unbelief: [Some must—viz. *Some through faith will enter.*]

7 Again, he limited a certain day, saying in David, To-day after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. [After so long a time—viz. *That I have patiently borne your infidelity.*]

8 For if Jesus had given them *rest*, then would he not afterward have spoken of another day. [Jesus—*That is, Joshua.*—[Rest—i. e. *The true spiritual eternal rest.*]

9 There remaineth therefore a rest to the people of God. [There remaineth—viz. *Even yet a still better rest.*]

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. [Own works—viz. *The works of the flesh and service of sin.*]

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. [Same example—i. e. *Perish as the rebel Israelites did in the wilderness.* See Numb. vi. 14. 29, &c.]

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a dis-
cerner of the thoughts and intents of the heart. [Sharper—See the terrible power of the word of God against hypocrites.]

13 Neither is there any creature that is not manifest in his sight; but all things are naked, and opened unto the eyes of him with whom we have to do. [Manifest—Open and apparent.]

14 Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our pro-

fection. [High Priest—viz. Who by the sacrifice of himself hath appeased God's anger kindled against us for our sins.—[Profession—viz. Of the Christian faith.

15 For we have not an high priest which *cannot be touched* with the feeling of our infirmities ; but was in all points tempted like as we are, *yet without sin.* [Cannot be touched—*Incapable of being moved with compassion.*]

16 Let us therefore come *boldly* unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. [Boldly—*With an holy confidence.*]

C H A P. V.

The priesthood of Jesus Christ.

FOR every high priest taken from among men, is *ordained for men in things pertaining to God*, that he may offer both gifts and sacrifices for sins : [Ordained for men—viz. *To present himself before God for them with sacrifices and prayers.*]

2 Who can have compassion on the *ignorant*, and on them that are out of the way ; for that he himself also is compassed with infirmity : [Ignorant—*Wandering from the paths of righteousness.*]

3 And by reason hereof he ought, as for the people, so *also for himself*, to offer for sins. [Also for himself—*But observe, here Christ differeth from other high priests, as he was without sin.*]

4 And no man taketh this *honour* unto himself, but he that is called of God, as was Aaron : [Honour—viz. *So awful and sacred an office.*]

5 So also Christ *glorified not himself*, to be made an high priest ; but he that said unto him, Thou art my Son, to-day have I begotten thee. [Glorified not himself—*i. e. Did not take this high office without a proper call.*]

6 As he saith also in *another place*, Thou *art* a priest for ever after the order of Melchisedec ; [Another place—*Ps. cx. 4.*]

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and *was heard*, in that he *feared* ; [Was heard—*For God strengthened him to undergo his agonies. See Luke xxii. 43.*—[Feared—*i. e. He dreaded death as man.*]

8 Though he were a Son, yet learned he *obedience*, by the things which he suffered ; [Obedience—*See Phil. ii. 8.*]

9 And being made *perfect*, he became the author of eternal salvation unto all them that obey him ; [Perfect—viz. *By his death, giving full satisfaction to God's justice.*]

10 Called of God an high priest, after the order of Melchisedec.

11 Of whom we have many things to say, and hard *to be uttered*, seeing ye are dull of hearing. [To be uttered—*i. e.* To be understood by you.]

12 For when *for the time* ye ought to be teachers, ye have need that one teach you again *which be the first principles* of the oracles of God; and are become such as have need of milk, and not of strong meat. [For the time—*viz.* That you have been under gospel-instruction.—[Which be the first—*i. e.* Teach you the initial elements.]

13 For every one that useth milk, is *unskilful* in the word of righteousness: for he is a babe. [Unskilful—*i. e.* Little versed, is a mere babe in Christ.]

14 But strong meat belongeth to them that are of *full age*, even those who by reason of use have their senses exercised to discern both good and evil. [Full age—*i. e.* Arrived to a competent knowledge.]

C H A P. VI.

1. *The danger of apostacy.* 13. *God made promise to Abraham.*

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God. [Leaving the principles—*i. e.* Dismissing the first rudiments.—[Perfection—*viz.* An higher degree of knowledge.—[Laying again—As if we had forgotten the first doctrine.]

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, [Enlightened—*viz.* By God's word.]

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance seeing they crucify to themselves the Son of God afresh, and put him to an open shame. [Fall away—*viz.* Entirely from Christianity.—[Unto repentance—Is impossible.—[Crucify, &c.—*viz.* By their renunciation or falling away.]

7 For the earth which drinketh in the rain that cometh upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. [Thorns and briers—Under the same refreshments.]

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that

ye have ministred to the saints, and do minister. [Unrighteous—i. e. So regardless of his promise.—[Ministred—i. e. Assisted them in their necessities.]

11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end :

12 That ye be not *lothful*, but followers of them, who through faith and patience, inherit the promises. [*Slothful—viz. Sluggish and indolent in your high calling.*]

13 For when God made promise to Abraham, because he could swear by no greater, he swear by himself, [*By himself—viz. By the honour of his divine name.*]

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so after he had *patiently endured*, he obtained the promise. [*Patiently endured—i. e. Waited long in faith and patience.*]

16 For men verily swear by the greater : and an oath of confirmation is to them an end of all strife. [*By the greater—viz. Something superior to themselves.*]

17 Wherein God, willing *more abundantly* to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : [*More abundantly—i. e. In the strongest manner.*]

18 That *by two* immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the *hope* set before us. [*By two—viz. His word and his oath.—[Hope—viz. Eternal salvation.*]

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that *within the veil*. [*Within the veil—viz. of Heaven.*]

20 Whither the forerunner is for us *entered*, even Jesus, made an high Priest for ever after the order of Melchisedec. [*Entered—viz. Take possession of glory for us.*]

C H A P. VII.

Melchisedec and Christ Jesus.

FOR this Melchisedec king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him : [This Melchisedec—See Gen. xiv. 18. 2 To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ;

3 *Without father*, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God, abideth a priest continually. [*Without father, &c.—i. e. There was no trace of his parentage in the priestly genealogies.*]

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithe of the people according to the law, that is, of their brethren though *they come out of the loins of Abraham*: [They come—*As well as the other*.]

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed *him that had* the promises. [Him that had—*viz. Abraham*.]

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes; *but there he receiveth them*, of whom it is witnessed that *he liveth*. [But there—*viz. In Melchisedec's priesthood*.—[He liveth—*As if he lived for ever, for there is no account of his death*.]

9 And as I may so say, Levi who also receiveth tithe, payed tithes *in Abraham*. [In Abraham—*i. e. In the person of Abraham*.]

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore *perfection* were by the Levitical priesthood, (for under it the people received the law,) what further need was there that *another priest* should rise after the order of Melchisedec, and not be called after the order of Aaron? [Perfection—*viz. Unerring sinless obedience*.—[Another priest—*viz. Christ*]

12 For the priesthood being *changed*, there is made of necessity *a change also of the law*. [Changed—*viz. From the line of Aaron*.—[A change also of the law—*viz. Its precepts being fixed to priests of the line*.]

13 For he of whom these things are spoken *pertaineth* to another tribe, of which no man gave attendance at the altar. [For he—*viz. Christ*.—[Pertaineth—*i. e. Belongeth*.—[Of which—*i. e. Of which tribe no one had any right to minister at the altar*.]

14 For it is evident that our Lord sprang out of Juda; of which tribe *Moses spake nothing* concerning priesthood. [Moses spake nothing—*viz. The priesthood being confined to the tribe of Levi*.]

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made not after the law of a *carnal commandment*, but after the powers of an endless life. [Carnal commandment—*which consisted in corporal ceremonies*.]

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec. [For he—*viz. God speaking in scripture*.]

18 For there is verily a disannulling of the *commandment* going before, for the weakness and *unprofitableness* thereof. [Commandment—*viz. Of all the priestly ordinances of the law*.—[Unprofitableness—*See Rom. iii. 20*.]

19 For the law made nothing *perfect*, but the bringing in of a better hope did; by the which we draw nigh unto God. [Per-

test—viz. Could not perfect us in that purity required by God.—[Hope—viz. By a dispensation of a superior nature.]

20 And inasmuch as not without an oath he was made priest : [An oath—See Ps. cx. ver. 4.]

21 (For those priests were made without an oath ; but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec :) [For those priests—viz. Of the tribe of Levi.—[But this—viz. Jesus Christ.]

22 By so much was Jesus made a surety of a better testament. [Better testament—See ch. viii. 6.]

23 And they truly were many priests, because they were not suffered to continue by reason of death : [Many priests—viz. One high priest succeeding another who died.]

24 But this man, because he continueth ever, hath an unchangeable priesthood. [This man—viz. The man Christ Jesus.—[Unchangeable priesthood—i. e. Never passing to another as his successor.]

25 Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them,

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; [Became us—viz. Was expedient for us.—[Separate—i. e. Exempt from all participation of sin.]

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself. [Daily—Reiteration being a token of imperfection.]

28 For the law maketh men high priests which have infirmity ; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore.

C H A P. VIII.

Aaron's priesthood lost in church.

NOW of the things which we have spoken, this is the sum : We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ; [Such an high priest—viz. As has been described.]

2 A minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices : wherefore it is of necessity that this man have somewhat also to offer. [Somewhat also to offer—viz. The infinite merit of his death, our prayers, &c.]

4 For if he were *on earth*, he *should not be a priest*, seeing that there are priests that offer gifts according to the law: [On earth —*viz.* *Always to have continued here.*—[Should not be a priest—*viz.* *Being not of the tribe of Levi.*]

5 Who serve unto the *example* and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For, See (saith he) *that thou make all things according to the pattern shewed to thee in the mount.* [Example —*i. e.* *Type and resemblance.*]

6 But now hath he obtained a *more excellent ministry*, by how much also he is the mediator of a better covenant, which was established upon *better promises.* [More excellent—*Much nobler services.*—[Better promises—*viz.* *Than those of the Mosaick law.*]

7 For if that first *covenant* had been faultless, then shoul'd no place have been sought for the second.

8 For finding fault with them, he saith, Behold the days come (*faith the Lord*) when I will make *a new covenant* with the house of Israel and with the house of Judah: [A new covenant—See *Jer. xxxi. 31.*]

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in *my covenant*, and I regarded them not, saith the Lord. [*My covenant—By which see the first covenant avails nothing, if they do not take upon them the second.*]

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for *all shall know me*, from the least to the greatest. [*All shall know me—viz.* *Grace shall be diffused unto all men.*]

12 For I will be *merciful* to their unrighteousness, and their sins and their iniquities will I remember no more. [*Merciful—I will pardon their offences, and not bring them into judgement against them.*]

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.

C H A P. IX.

Blood of Christ above all sacrifice.

THEN verily the first *covenant* had also ordinances of divine service, and a *wordly sanctuary.* [*Wordly—i. e.* *Temporal and terrestrial.*]

2 For there was a tabernacle made; *the first* wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary. [The first—viz. *The outward court, called the sanctuary.*]

3 And after the second veil, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; [Which had—i. e. *Wherein was placed*]

5 And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, *the priests* went always into the first tabernacle, accomplishing the service of God: [The priests—*The ordinary priests.*]

7 But into the second went the *high priest alone* once every year, not without blood, which he offered for himself, and for the errors of the people: [High priest alone—i. e. *Only.*]

8 The Holy Ghost *this signifying*, that the way into the *holiest of all*, was not yet made manifest, while as the first tabernacle was yet standing: [This signifying—i. e. *Signifying by this.*—[Holiest of all—i. e. *Into God's holy presence.*]]

9 Which was a figure for the *time then present*, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, *as pertaining to the conscience*. [Time then present—i. e. *Referring to the present time.*—[As pertaining—*With respect to.*—[To the conscience—*As they do not expiate guilt.*]]

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. [Reformation—viz. *The coming of Christ.*]

11 But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, entered in once into the *holy place*, having obtained eternal redemption for us. [Holy place—viz. *Heaven.*]

13 For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh,

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from *dead works* to serve the living God; [Dead works—*Unprofitable works.*]

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. [Are called—*Who receive the gospel.*]

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.

18 Whereupon, neither the first testament was dedicated without blood: [Whereupon—For which reason.—[Without blood—Blood shed in sacrifices.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and all the people, [Book—In which the covenant was written.—[All the people—Who were to enter into the covenant.

20 Saying, This is the blood of the testament, which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. [No remission—See Lev. xvii. II.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. [Necessary—See Lev. xvi. 16.—[Better sacrifices—viz. The blood of Christ.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: [Blood of others—viz. Bullocks and goats.

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. [End of the world—viz. The gospel age, the last age of the world.

27 And as it is appointed unto men once to die, but after this the judgement:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. [Once offered—i. e. Passed through one death.—[Without sin—Being no more laden with the sins of the world.

C H A P. X.

Christ's perfect sacrifice.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the

comes thereunto perfect. [A shadow—*i. e.* Only an imperfect sketch.—[Perfect—*i. e.* So as to remove the moral guilt of their offences.

2 For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. [Have ceased—*viz.* Could they have made full reconciliation.—[No more conscience—*i. e.* Their consciences would have been easy.

3 But in those sacrifices there is a remembrance again made of sins every year. [A remembrance—*viz.* An annual commemoration.

4 For it is not possible that the blood of bulls and of goats should take away sins. [Bulls—See Ps. l. 13.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: [Sacrifice—See Ps. xl. 7.

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (In the volume of the book it is written of me,) to do thy will, O God. [Do thy will—*viz.* By the sacrifice of himself.

8 Above, when he said Sacrifice, and offering, and burnt-offering, and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. [Taketh away the first—Legal ceremonies to establish obedience.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. [Which will—*i. e.* By performing which will.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: [Never take away—*viz.* Avail to expiate.

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; [For ever sat—Having made full attonement.

13 From henceforth expecting till his enemies be made his footstool. [Enemies—Death, sin and hell.

14 For by one offering he hath perfected for ever them that are sanctified. [Them that are sanctified—*viz.* All true believers.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; [In their minds—Give them hearty dispositions to obey them.

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, [Boldnes—Free access—[The holiest i.e. To the foot of God's throne.]

20 By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; [Through the veil—Where the high priest alone, under the law, could enter.]

21 And having an high priest over the house of God;

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. [Pure water—i.e. The water of baptism.]

23 Let us hold fast the profession of our faith without wavering: (for he is faithful that promised;) [Wavering—Doubtfulness.]

24 And let us consider one another to provoke unto love, and to good works: [To provoke—To stir them up.]

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more ye see the day approaching. [Assembling—For the solemn purpose of public worship.—[The day—viz. The day of judgement.]

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. [Wilfully—i.e. Presumptuously by swerving from the faith.—[No more sacrifice—Because salvation is by Christ alone.]

27 But a certain fearful looking-for of judgement, and fiery indignation, which shall devour the adversaries. [Adversaries—viz. Of his gospel.]

28 He that despised Moses' law died without mercy, under two or three witnesses: [Moses' law—See Numb. xv. 30. 31.]

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? [Trod under foot—Scornfully contemned—[Counted—viz. The blood of Christ.—[An unholy thing—A thing of no value.]

30 For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the Lord. And again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; [Illuminated—With the knowledge of Christianity. Acts ii. 38. viii. 12. 17.—[A fight of afflictions—Numberless troubles being heaped on the first Christians.]

33 Partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.

34 For ye had *compassion* of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an *enduring substance*. [Compassion—*Sympathized with me*.—[Enduring substance—*Than any earthly possessions*.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience ; that after ye have done the will of God, ye might receive the *promise*. [Promise—*Eternal life being promised to those that endure to the end*.]

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now *the just* shall live by faith : but if *any man* draw back, my soul shall have no pleasure in him. [*The just*—*The faithful conscientious man*.]

39 But we are not of them who *draw back* unto perdition ; but of them that believe, to the saving of the soul. [*Draw back*—*Apostatize from the faith*.]

C H A P XI.

Concerning faith and its fruits

NOW *faith* is the substance of the things hoped for, the evidence of things not seen. [Faith, &c.—*Makes things absent and far off, as already present and real*.]

2 For by it the elders obtained *a good report*. [A good report—viz. *An honourable testimony to their character*.]

3 Through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. [We understand—*i. e. We learn*.]

4 By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God *testifying* of his gifts : and by it he being dead, yet speaketh. [*Testifying*—*By his favour bearing witness*. See Gen. iv. 4.]

5 By *faith* Enoch was *translated*, that he should not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God. [*Translated*—*i. e. Removed to eternal life without dying*.]

6 But without *faith* it is impossible to please him. For he that *cometh to God*, must believe that he is, and that he is a rewarder of them that diligently seek him. [*Cometh to*—*i. e. Worshippeth God and seeketh his favour*.]

7 By *faith* Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned *the world*, and became heir of the

righteousness which is by faith. [Condemned the world—viz. Of sin and unbelief. See Gen. vi. 13, &c.]

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. [Went out—See Gen. xii. 1, &c.]

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: [Land of promise—viz. Canaan. Gen. xvii. 17.]

10 For he looked for a city which hath foundations, whose builder and maker is God. [A city—viz. Heaven, the abode of all true believers.]

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. [Past age—Ninety years old.]

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable, [As good as dead—By reason of his age.]

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. [Not having received—i. e. Before the appointed time of their accomplishment.]

14 For they that say such things, declare plainly that they seek a country. [Such things—viz. That they were pilgrims, &c.—[Seek a country—viz. That they are not at home.]

15 And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. [Whence they came—viz. Mesopotamia.]

16 But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. [Called their God—See Exod. iii. 6.]

17 By faith Abraham when he was tried, offered up Isaac: and he that had received the promises, offered up his only-begotten son: [The promises—viz. Of Isaac, being the head of a great nation.]

18 Of whom it was said, That in Isaac shall thy seed be called: [It was said—Gen. xxi. 12.]

19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. [Was able—i. e. Believing he could and would.—[A figure—viz. Of the resurrection, being born of parents dead through old age.]

20 By faith Isaac blessed Jacob and Esau concerning things to come. [Things to come—See Gen. xxv. 23, & xxvii. 28.]

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21 By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff. [Sons of Joseph—*Gen. xlviij. 16. 20.*]

22 By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones. [The departing—*Gen. l. 24.*]

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child ; and they were not afraid of the king's commandment. [Proper child—*Exod. ii. 2.*]

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; [Come to years—*Exod. ii. 11.*]

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; [Sin—viz. Live in the corruption of a court.]

26 Esteeming the reproach of Christ greater riches than the treasures of Egypt : for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible. [As seeing—*Being assured of God's protection.*]

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them. [The passover—*Apprehending the benefits of that sacrament.*]

29 By faith they passed through the Red sea, as by dry land : which the Egyptians assaying to do, were drowned. [Red sea—*Exod. xiv. 22.*]

30 By faith the walls of Jericho fell down after they were compassed about seven days. [Walls of Jericho—*Jos. vii. 20.*]

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. [The harlot Rahab—*Jos. ii. 1.*]

32 And what shall I more say ? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthea ; of David also and Samuel, and of the prophets : [For the time, &c.—*For the scriptures abound with miraculous examples of faith.*]

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [Subdued kingdoms—*Jos. xii. 1. &c.*]

34 Quenched the violence of fire, escaped the edge of the sword ; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. [Quenched, &c.—*Dan. iii. 24.*]

35 Women received their dead raised to life again : and others were tortured, not excepting deliverance ; that they might obtain better resurrection. [Women received—*1 Kings. xvii. 22.*]

36 And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment,

37 They were *stoned*, they were *sawn asunder*, were tempted were slain with the sword : they wandered about in sheep-skins and goat-skins ; being destitute, afflicted, tormented ; [Stoned—
2 Chron. xxiv. 21.—[Sawn asunder—2 Sam. xii. 31.

38 (Of whom the world was not worthy :) they wandered in deserts and in mountains, and in dens and caves of the earth [Was not worthy—viz. That they should inhabit it.

39 And these all having obtained a good report thro' faith, receive not the promise : [A good report—Though they were favoured by God

40 God having provided some better things for us, that they without us should not be made perfect. [Better things for us—viz. The gospel covenant.

C H A P. XII.

Exhortations to constancy in faith.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnessesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds [Consider—i. e. Bear in mind him who with patient fortitude endures

4 Ye have not yet resisted unto blood, striving against sin [Unto blood—viz. Unto death and torments.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. [Scourgeth—i. e. Visits them with various trials and troubles.

7 If ye endure chastening, God dealeth with you as with sons for what son is he whom the father chasteneth not ? [Endure—i. e. Undergo correction.

8 But if ye be without chastisement, whereof all are partakers then are ye bastards and not sons. [All are—viz. All God's children

9 Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? [Reverend—i. e. Notwithstanding their seeming unkindness.

10 For they verily for a few days chastened us, after their own pleasure : but he for our profit, that we might be partakers of his holiness. [Own pleasure—i. e. Either through weakness, passion, &c.

11 Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. [Peaceable fruit—viz. Instruction and reformation.

12 Wherefore lift up the hands which hang down, and the feeble knees ; [Lift up the hands, &c.—i. e. Rally our languid spirits.

13 And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.—Regulate matters so, that the way of your duty may be as easy as possible.

14 Follow peace with all men, and holiness, without which no man shall see the Lord :

15 Looking diligently, lest any man fail of the grace of God ; lest any root of bitterness springing up, trouble you, and thereby many be defiled ; [Root of bitterness—viz. Scandalous sin.

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth right. [Profane—viz. He contemned the prophetic blessing which was annexed to his birth right. See Gen. xxvii. 33.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears. [He was rejected—His request was denied by God's decree.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, [Come unto the mount—Mount Sinai, where the law was given.—[Blackness, darkness, &c.—See Exod. xix. 16 & 18.

19 And the sound of a trumpet, and the voice of words ; which voice they that heard, intreated that the word should not be spoken to them any more : [Intreated—See Exod. xx. 19.

20 (For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake :)

22 But yet are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, [Mount Sion—viz. A dispensation the reverse of this.

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, [General assembly—viz. The universal church.—[First-born—viz. Saints.—[Made perfect—viz. Whose sins are expiated.

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. [Better things, &c.—viz. Crying for pardon not for vengeance.

25 See that ye refuse not him that speaketh. For if they escape not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven : [Him that speaketh—viz. Christ.—[On earth—viz. God, when he gave the law on the mount.

26 Whose voice then shook the earth : but now he hath promised, saying, *Yet once more I shake not the earth only, but also heaven.* [Yet once more, &c.—See *Haggai. ii. 6. 7.*]

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. [Are made—Namely, of a corruptible nature.—[Those things—viz. Christ's kingdom.]

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear : [Wherefore—i. e. Seeing that all things must have an end.]

29 For our God is a consuming fire. [A consuming fire—To those that break his laws and reject the gospel. See *Deut. iv. 23. 24.*]

C H A P. XIII.

Divers godly and moral admonitions

LE T brotherly love continue. [Brotherly love—Agreeable to the gospel instructions.]

2 Be not forgetful to entertain strangers : for thereby some have entertained angels unawares. [To entertain—viz. To give them an hospitable reception.—[Some—viz. Abraham and Lot. See also *1 Kings xvii. 9. 2 Kings iv. 8.*]

3 Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body. [As bound—i. e. As if you yourselves were bound with them.—Adversity—Any kind of misfortune.]

4 Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge. [Undefiled—viz. By incontinency.]

5 Let your conversation be without covetousness ; and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee. [Conversation—viz. All your actions.]

6 So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of their conversation : [Rule over you—viz. Your spiritual guides.—[Follow—i. e. Imitate.]

8 Jesus Christ the same yesterday, and to-day, and for ever. [The same—See *Jam. i. 17.*]

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. [Strange doctrines—viz. Jewish.—[With grace—viz. The spiritual service of God.]

10 We have an altar whereof they have no right to eat, which serve the tabernacle. [An altar—viz. The Christian church.—[Serve the tabernacle—viz. Attend the service of the Jewish tabernacle.]

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. [Whose blood is brought—Namely, as a sin offering.—Without (side of) the camp—viz. The priests eating no part of them.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. [Sanctify—i. e. Cleanse them from their sins.—[Without the gate—viz. Of Jerusalem.

13 Let us go forth therefore unto him without the camp, bearing his reproach. [Let us go forth—Separate ourselves from the carnal Jews.—[Bearing his reproach—i. e. Voluntarily.

14 For here we have no continuing city, but we seek one to come. [Continuing city—viz. No dwelling of long duration.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. [By him—viz. Jesus Christ, our great high priest.

16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased. [To do good—Namely, kind offices to poor Christians.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you. [Give account—viz. Of their office and stewardship.—[With grief—viz. On account of your disobedience.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. [In all things—Or among all men.

19 But I beseech you the rather to do this, that I may be restored to you the sooner. [To do this—To pray earnestly for me.—[Restored to you—viz. From my imprisonment.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. [Well-pleasing—viz. That temper and holy disposition.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. [Exhortation—i. e. Admonition and correction.

23 Know ye, that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. [Rule over you—viz. All your pastors and elders.

25 Grace be with you all. Amen. [Grace be with you all—S. Paul's blessing.

¶ Written to the Hebrews from Italy, by Timothy.

The general Epistle of J A M E S.

A R G U M E N T.

S. James the less, the author of this Epistle, was the son of Joseph (afterwards husband to the Blessed Virgin) by a former wife; she was neice to Zacharias, who was father to John the Baptist; hence reputed our Lords brother, in the same sense that he was reputed the son of Joseph. What his course of life was before his being called to be an Apostle, we find no intimation in the sacred writings, nor any distinct account concerning him during our Saviour's life. He was honoured with a particular appearance of our Lord to him after his resurrection, as appears i Cor. xv. 7. After Christ's ascension he was chosen bishop of Jerusalem: He was very active in the great controversy about retaining Mosaick rites, and decreed that the Gentile converts were not to be troubled with them, and only some few indifferent rites were to be observ'd. He was a diligent and faithful pastor, strengthening the weak, informing the ignorant, reducing the erroneous, reproving the obstinate, and brought over very many to the Christian faith. He was of a most meek and humble temper, and of great severity of life. He ended his days by martyrdom, being thrown from a pinnacle or wing of the temple; but not being killed, his enemies loaded him with a shower of stones, till one more mercifully cruel than the rest beat out his brains with a fuller's club: Thus

died this holy Apostle, in the ninety-sixth year of his age, twenty-four years after Christ's ascension. A father of the church (Greg. de glor. Martyr) relates, he was buried upon mount Olivet, in a tomb built by himself, and wherein he had buried Zacharias and old Simeon.

C H A P. I.

Wisdom is to be sought of God.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. [Which are scattered—viz. Among the Gentiles.]

2 My brethren, count it all joy when ye fall into divers temptations; [Temptations—i. e. Trials and adversities.]

3 Knowing this, that the trying of your faith worketh patience. [Worketh patience—Afflictions beget patience.]

4 But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing. [Perfect—Furnished with all necessary virtues.]

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. [Liberally—i. e. Without measure.—[Upbraideth not—i. e. Telleth not the asker of his unworthiness.]

6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with wind, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways. [Double-minded—One whose inmost thoughts and outward professions agree not together.]

9 Let the brother of low degree rejoice in that he is exalted: [Exalted—i. e. spiritually. See Acts v. 41.]

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. [Made low—i. e. Preserves an holy humility—[He shall pass away—viz. His worldly prosperity.]

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. [Tried—i. e. Approved by God for his obedience.]

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted when he is drawn away of his own lust, and enticed.

15 Then, when *lust* hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. [Lust—*Any inordinate affection.*]

16 Do not err, my beloved brethren. [Do not err—*In attributing to God the cause of your sins.*]

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of *first-fruits* of his creatures. [First-fruits—*viz. A part of the whole race of mankind.*]

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the *wrath of man* worketh not the righteousness of God. [Wrath of man, &c.—*fig. Worketh to all manner of evil.*]

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the *engrafted* word, which is able to save your souls. [Engrafted—*i. e. Rooted in your hearts.* See *Jer. xxxi. 31.*]

22 But be ye *doers* of the word, and not hearers only, deceiving your own selves. [Doers—*True observers in heart.*]

23 For *if any* be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: [If any be—*For want of zeal to practise.*]

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect *law of liberty*, and continueth therein, he being not a forgetful hearer, *but a doer* of the work, this man shall be blessed in his deed. [Law of liberty—*viz. The gospel.*—[But a doer—*viz. Through faith in the promises.*]

26 If any man among you *seem to be* religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. [Seem to be—*i. e. Thinks that he is.*]

27 Pure religion and undefiled before God and the father, is this, to visit the fatherless and widows in their affliction, and to keep himself *unspotted* from the world. [Is this—*viz. True charity and holiness go hand in hand.*—[Unspotted—*Free from its pollutions.*]

C H A P. II.

James speaketh of faith and works.

MY brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. [Have not—*i. e. Let not carnal respect darken your faith.*]

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; [Assembly—*i. e. Place of worship.*]

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: [Stand thou there—*Contemptuously.*]

4 Are ye not partial in yourselves, and are become judges of evil thoughts? [Judges of evil thoughts—*i. e. Are ye not convinced that ye do evil.*]

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? [Chosen—*i. e. For the most part call the poor his knowledge in preference to the rich.*]

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgement seats? [Despised the poor—See ver. 3.]

7 Do not they blaspheme that worthy name, by the which ye are called? [That worthy name—*viz. Christian.*]

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: [Royal law—*i. e. God's supreme.*]

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. [One point—*viz. Wilfully and deliberately.*]

11 For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they shall be judged by the law of liberty.

13 For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement. [Rejoiceth—*Glorieth; or is a pledge of the mercy he shall receive.*]

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and be destitute of daily food;

16 And one of you say unto them, *Depart in peace*, be ye warmed, and be ye filled; notwithstanding, ye give them not those things which are needful to the body; what doth it profit? [Depart in peace—viz. *Praying God to help him*.]

17 Even so faith, if it hath not works, is dead, being alone. [Alone—*Destitute of works*.]

18 Yea, a man may say, Thou hast faith; and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well. The devils also believe, and tremble. [Believest—*There is no virtue in that, the devils do the same; the virtue consists in obedience through faith*.]

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? [Abraham justified—See Heb. 11.]

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which faith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the *Friend of God*. [Friend of God—viz. Because he was obedient. See John xv. 14.]

24 Ye see then how that by works a man is justified, and not by faith only. [Not by faith only—viz. *A bare knowledge of God*.]

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also: [So faith—i. e. *Knowledge without an holy virtuous life*.]

C H A P. III.

Of prudence in reproofing.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation. [Masters—*Let not every one set up for an instructor and repressor of others*.]

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. [We offend all—*All are apt to err, and therefore let no man be rigorous towards his brother's faults*.]

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth !

6 And the tongue is a fire, a world of iniquity ; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the whole course of nature ; and it is set on fire of hell. [Tongue—viz. *The false and perverse tongue.*—[A fire—*A powerful means to do mischief.*]

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind :

8 But the tongue can no man tame ; it is an *unruly evil*, full of deadly poison. [Unruly evil—i. e. *When actuated by an evil disposition.*]

9 Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter ?

12 Can the fig-tree, my brethren, bear olive-berries ? either a vine, figs ? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge amongst you ? let him shew out of a good conversation his works with meekness of wisdom. [Who is, &c.—Let him observe to practise those things which he teacheth, and to censure with mildness and moderation.]

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. [Glory not—*Falsely attributing to yourselves the teachers of others.*]

15 This wisdom descendeth not from above, but is earthly, sensual, devilish. [Sensual—i. e. *Not spiritual nor divine.* 1 Cor. ii. 14. Jude 19.]

16 But where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first *pure*, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. [Pure—i. e. *Holy, free from vice.*—[Easy to be entreated—*Compliable with others.*]]

18 And the fruit of righteousness is sown a peace of them that make peace. [The fruit—i. e. *The reward.*]

C H A P. IV.

Against covetousness, adulterers, &c.

FROM whence come wars and fightings among you? *com-*
they not hence, even of your lusts, that they war in your
members? [Your lusts—viz. *The corruption of your own hearts.*]

2 Ye lust, and have not: ye kill, and desire to have, and
cannot obtain: ye fight and war, yet ye have not, because
ye ask not. [Ye ask not—viz. *Of God by humble prayer.*]

3 Ye ask, and receive not, because ye *ask amiss,* that ye may
consume it upon your lusts. [Ask amiss—viz. *Without any
regard to the will of God.*]

4 Ye adulterers and adulteresses, know ye not that the friend-
ship of the world is enmity with God? whosoever therefore will
be a friend of the world, is the enemy of God. [Adulterers—
So he calls men who deviate from the love of God.]

5 Do ye think that the scripture saith in vain, *The spirit that*
dwelleth in us lusteth to envy? [The spirit—i. e. *Envy is too*
apt to take root even in the best of men.]

6 But he giveth more grace. Wherefore he saith, God resist-
eth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. *Resist the devil,* and he
will flee from you. [Resist the devil—i. e. *Strive against temptations.*]

8 Draw nigh to God, and he will draw nigh to you. Cleanse
your hands, ye sinners; and purify your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be
turned to mourning, and your joy to heaviness. [Be afflicted—
i. e. *Repent.*]

10 Humble yourselves in the sight of the Lord, and he shall lift
you up. [Humble yourselves—i. e. *Correct the pride of your hearts.*]

11 Speak not evil one of another, brethren. He that speaketh
evil of his brother, and judgeth his brother, speaketh evil of the
law, and judgeth the law: but if thou judge the law, thou art
not a doer of the law, but a judge. [Not evil—i. e. *By severe*
censure and detraction.]

12 There is one law-giver, who is able to save, and to destroy.
Who art thou that judgest another? [One law-giver—*A too*
rigid censurer then usurps God's right.]

13 Go to now, ye that say, To-day or to-morrow we will go
into such a city, and continue there a year, and buy and sell,
and get gain; [Go to—i. e. *What do ye, or what think ye.*]

14 Whereas ye know not what shall be on the morrow. For
what is your life? it is even a vapour that appeareth for a little
time, and then vanish away. [A vapour—*Hence see the folly of*
presuming on time.]

15 For that ye ought to say, if the Lord will, we shall live, and
do this, or that.

16 But now ye rejoice in your boastings : all such rejoicing is evil. [Rejoice, &c.—i. e. Are presumptuous by such resolutions.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin. [To him that knoweth—viz. Knowledge without obedience aggravates sin.

C H A P. V.

1 Of wicked rich men, &c. 12 To forbear swearing.

GO to now, ye rich men, weep and howl for your miseries that shall come upon you. [Weep and howl—i. e. The severity of God's justice calls for the deepest repentance.

2 Your riches are corrupted, and your garments are moth-eaten. [Corrupted—viz. Through avaricious hoarding.

3 Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. [Be a witness—An evident proof of your covetousness.

4 Behold the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieih : and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth. [Crieih—i. e. For vengeance from God. See Gen. iv. 10. xviii. 20.

5 Ye have lived in pleasure on the earth, and been wanton ; ye have nourished your hearts, as in a day of slaughter. [Day of slaughter—i. e. Solemn feasting.

6 Ye have condemned and killed the just ; and he doth not resist you.

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. [Patient—viz. By submitting to and enduring these hardships.

8 Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh. [Stablish your hearts—viz. In constancy and perseverance.

9 Grudge not one against another, brethren, lest ye be condemned : behold, the judge standeth before the door. [Grudge not—Cry not for vengeance. Matt. vi. 14. 15.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord : that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea, be yea ; and your nay, nay ; lest ye fall into condemnation. [Condemnation—i. e. Under the just judgement of God.

13 Is any among you afflicted? let him pray. Is any merry?
let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: [Elders—viz. *Pastors of the church.*—[With oil—*Mar. vi. 13.*]

15 And the *prayer of faith* shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. [Prayer of faith—i. e. *God called upon in faith.*]

16 Confess your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much. [Availeth much—i. e. *Have a great prevalence with God.*]

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. [He prayed—See *I Kings xvii. 1.*]

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. [He prayed again—See *I Kings xviii. 41.*]

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way, shall *save a soul from death*, and shall hide a multitude of sins. [Save a soul from death—Be the instrument of another's salvation.—[A multitude of sins—That is, belonging to himself.]

The First Epistle general of PETER.

A R G U M E N T.

He was born at Bethsaida, a city upon the banks of the sea of Galilee; but now through its ingratitude and unprofitableness, under the influences of Christ's doctrine and miracles, dwindled to a few cottages. His original name was Simon, to this was added the name of Cephas, (signifying stone or rock) by our Saviour; called also Peter. He was brother to S. Andrew, the apostle. He was brought up to the trade of fishing at Bethsaida, but removed afterwards to Capernaum, where he chiefly resided. It is most probable that he was a disciple of John the Baptist, with his brother Andrew, before he was called by Christ to the apostleship. His person was slender, of a middle stature, his complexion pale, his hair and beard curled, thick and short, his eyes black, and his nose long, rather broad than sharp. He had a natural eagerness in his temper, which made him forward to speak and return answers too precipitately. As a disciple and christian he was exemplary in his religion, and of singular humility and lowliness of mind: As a pastor of the church, he was faithful and diligent in his office, zealous in instructing the ignorant, reducing the erroneous, strengthening the weak, confirming the strong, reclaiming the vicious, and turning many to righteousness. He wrote two epistles, which make up part of the sacred Cannon of Scripture. Peter being taken up at Rome, for the sake of the Gospel, was cast into prison, where he continued nine months,

and then was crucified in the *Via Ostia*, with his head downwards. This posture he requested out of a sense of humility, lest it should be thought that he affected the glory of his Lord and Master. His body was first buried about two miles from Rome, from whence it was afterwards transported to the *Vatican*, where it has continued ever since. S. Peter suffered martyrdom in the 66th year of the common Era, after having been Bishop of Rome 24 or 25 years, and in the 74 or 75th year of his age.

C H A P. I.

Of God's manifold spiritual graces.

PETER an apostle of Jesus Christ, to the stranger scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.
 2 Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied. [Elect—Separated from the world by God's effectual calling.—Sprinkling—viz. Remission of sins through Christ.]

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, [Begotten us again—viz. Regenerated us.]

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, [To an inheritance viz. To render us capable thereof.]

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. [Who are kept—Preserved from all danger of losing their salvation.]

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations. [If need be—viz. If it so please God. Ch. iii. 17. [Ye are—i. e. Now for a season.]

7 That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ: [Tried with fire—i. e. Purified to the highest degree.]

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace, *that should come unto you*: [Should come—*i. e.* Which is reserved for you.]

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. [Manner of time—*i. e.* What point of time—[Signify—*i. e.* Refer to.]

12 Unto whom it was revealed; that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; *which things the angels desire to look into.* [Which things—*viz.* The completion of the gospel promises.]

13 Wherefore gird up the loins of your mind, be sober, and hope to the end; for the grace that is to be brought unto you at the revelation of Jesus Christ; [Gird up—*viz.* Be of good cheer.]

14 As obedient children, not *fashioning yourselves according to the former lusts, in your ignorance.* [Fashioning—*i. e.* Following your former course of life, before your conversion.]

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: [Fear—*i. e.* Reverence and humility.]

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as silver and gold, from your vain conversation received by tradition from your fathers;* [Vain conversation—Hereditary superstitions and vices.]

19 But with the precious blood of Christ, as of a lamb without blemish and without spot: [Without spot—Free from all moral or bodily pollution.]

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21 Who *by him* do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God. [By him—*viz.* Because Christ manifested the father to us.]

22 Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren; *see that ye love one another with a pure heart fervently:* [Obeying—In believing the gospel.]

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. [Born again—Begotten to good works through faith.]

24 For all flesh is *as grafts*, and all the glory of man, as the flower of grafts. The grafts withereth, and the flower thereof falleth away : [As grafts—*i. e.* More frail.]

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

C H A P. II.

Peter exhorteth them to avoid uncharitableness.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As new born babes desire the *sincere milk* of the word, that ye may grow thereby : [New born babes—*i. e.* With all simplicity.—[Sincere milk—*viz.* Spiritual nourishment.]

3 If so be ye have tasted that the Lord is *gracious*. [Gracious—*i. e.* To awakened sinners.]

4 To whom coming, *as unto a living stone*, disallowed indeed of men, but chosen of God, and precious, [A living stone—*A never failing foundation.*]

5 Ye also as lively stones, are built up a spiritual house, an *holy priesthood* to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [Holy priesthood—*A congregation of devout worshippers.*]

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious : and he that believeth on him shall not be confounded. [Confounded—*i. e.* Abashed.]

7 Unto you therefore which believe *be is precious* : But unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner ; [Precious—*i. e.* Inestimable.]

8 And a stone of stumbling, and a rock of offence, *even* to them which stumble at the word, being disobedient : whereunto also they were appointed :

9 But ye are a chosen generation, a royal priesthood, an *holy nation*, a peculiar people : that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light : [But ye—*viz.* Who unfeignedly believe in him.]

10 Which in time past were not *a people*, but are now the people of God : which had not obtained mercy, but now have obtained mercy. [A people—*viz.* A church of God.]

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which *war against* the soul ; [War against—*Tend to ruin the soul.*]

12 Having your conversation honest among the Gentiles : that whereas they speak against you as evil-doers, they may by

your good works which they shall behold, glorify God in the day of *visitation*. [Visitation—During the time the gospel is preached among them.]

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme: [For the Lord's sake—viz. Who is the author of governments.]

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: [Put to silence—i. e. Restrain the petulance.]

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. [A cloke—A covering of wickedness.]

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. [Fear—i. e. Respect.]

19 For this is *thank worthy*, if a man for conscience toward God endure grief, suffering wrongfully. [Thank-worthy—i. e. Deserves commendation.]

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. [Buffeted—i. e. Punished.]

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: [Called—viz. To be made conformable to Christ.]

22 Who did no sin, neither was guile found in his mouth: [Guile—i. e. Deceit.]

23 Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: [Threatened not—viz. That vengeance he could inflict.]

24 Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed.—[Bare our sins—Suffered the punishment due to them.—[Own body—viz. Human nature.]

25 For ye were as sheep going astray; but are now returned unto the Shepherd and *Bishop* of your souls. [Bishop—Spiritual shepherd or guardian.]

C H A P. III.

Duties of wives and husbands.

LIKEWISE, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives. [Obey not—Or believe not the gospel.—[Be won—i. e. Induced to think well of it.

2 While they behold your chaste conversation coupled with fear: [With fear—i. e. Joined with humility and respect.

3 Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the *hidden man of the heart* in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. [Hidden man of the heart —viz. Adorning the soul with Christian virtues.

5 For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands;

6 Even as Sara obeyed Abraham calling him lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement. [Amazement—Shame for acting so good a part.

7 Likewise, ye husbands, dwell with them, according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. [Knowledge—viz. Discreetly.—[Hindered—viz. Your devotions maimed.

8 Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are *thereunto* called, that ye should inherit a blessing. [Blessing—i. e. Wishing them all good.—[Thereunto—viz. To endure afflictions patiently.

10 For he that will love life, and see *good days*, let him refrain his tongue from evil, and his lips that they speak no guile. [Good days—i. e. To live peaceably.

11 Let him eschew evil, and do good; let him speak peace, and ensue it. [Ensue it—i. e. Pursue it though it flies from him.

12 For the eyes of the Lord are over the righteous, and his ears are open, unto their prayers: but the face of the Lord is against them that do evil. [The righteous—viz. To help and assist them.—[That do evil—viz. To punish them.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled; [Terror —viz. Their malice or revilings.

15 But *sanctify* the Lord God in your hearts : and *be ready* always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear : [Sanctify—*Give glory to him.*]

16 Having a good conscience ; that whereas they speak evil of you, as of evil-dooers, they may be ashamed that falsely accuse your good conversation in Christ. [Good—i. e. *Inoffensive.*]

17 For it is better if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit : [Christ also—i. e. *Even Christ himself the most perfect example.*]—[Quickned by—i. e. *Being alive in the Spirit.*]

19 By which also he went and preached unto the spirits in prison ; [By which—viz. *Spirit.*]—[Spirits in prison—i. e. *To the souls of those, who are now imprisoned till the day of judgement.*]

20 Which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. [Sometime—*In former ages.*]

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ : [Putting away—viz. *By the outward washing with water.*]

22 Who is gone into heaven, and is on the right hand of God ; angels, and authorities, and powers, being made subject unto him.

C H A P. IV.

To avoid all sinful and unlawful ways.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ; [Mind—i. e. *Fortitude and resolution.*]

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. [To the lusts—*Devoting his life to them.*]

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries :

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you ; [Run not—viz. *That ye do not now accompany them.*]

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. [Dead—i. e. In sins, the wages of which is death.—[Judged according to men in the flesh—i. e. That carnal men might judge them in a state of condemnation, though alive unto God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer,

8 And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. [Minister—i. e. Exercise it.

11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. [Oracles—i. e. With seriousness and reverence.

12 Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange things happened unto you: [Fiery trial—Bitter persecutions. See Heb. xi. 36. 37.

13 But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. [Glory shall be revealed—The day of Christ's second appearance.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. [On their part—viz. On the unbeliever's part.—[Glorifieth—i. e. His glory is defended.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy body in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. [As a Christian—viz. For the gospel's sake.

17 For the time is come that judgement must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? [Time, &c.—viz. Time is at hand, foretold by Christ. John, xvi. 2. &c.—[At us—i. e. With us.

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? [Scarcely—i. e. With difficulty.—[Ungodly and the sinner—i. e. How miserable must they be!

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

C H A P. V.

Peter exhorts the duty of the elders, &c.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed :

2 Feed the flock of God which is *among you*, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; [Among you—*Committed to your charge*.]

3 Neither as being *lords* over God's heritage, but being ensamples to the flock. [Lords—*i. e.* *Assuming power over those you have the charge of.*]

4 And when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit yourselves unto the elder. Yea, *all of you* be subject one to another, and be cloathed with humility : for God resisteth the proud, and giveth grace to the humble. [All of you—*viz.* *By mutual condescension.*]

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time :

7 Casting all your care upon him ; for he *careth for you.* [Careth for you—*i. e.* *Be ready to assist you.*]

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour :

9 Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in *your brethren*, that are in the world. [In the faith—*Stedfastly adhering to the Christian faith.*—[Your brethren—*viz.* *Believers.*]

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthened, settle you.

11 To him be glory and dominion for ever and ever. Amen. [Dominion—*viz.* *Empire, power.*]

12 By Silvanus a faithful brother unto you (as I suppose) I have written briefly, exhorting, and testifying that this is the true grace of God wherein you stand.

13 The church that is at Babylon, elected together with *you* ; saluteth you ; and so doth Marcus my son. [Marcus my son—*My convert or my assistant.*]

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

The Second Epistle general of PETER.

C H A P. I.

Exhortation to several duties.

SIMON Peter, a servant and an apostle, of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord,

3 According as his divine power hath given unto us *all things* that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: [All things—viz. In great abundance.

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the *corruption* that is in the world through lust. [Whereby—i. e. By means of which.—[Corruption—i. e. The lustful corruptions of the world.

5 And besides this, giving all diligence add to your faith, virtue; and to *virtue* knowledge; [Virtue—i. e. Holy and virtuous customs.

6 And to knowledge, temperance; and to temperance patience; and to patience, godliness;

7 And to godliness, *brotherly kindness*; and to brotherly kindness, charity. [Brotherly kindness—viz. Towards believers.

8 For if these things be in you, and abound, they make *you* *that ye shall neither be barren, nor unfruitful* in the knowledge of our Lord Jesus Christ. [Unfruitful—viz. In fruits of righteousness.

9 But he that lacketh these things, is blind, and cannot see afar off, and *hath forgotten* that he was purged from his old sins. [Hath forgotten—i. e. Hath rejected God's grace.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jefus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. [Wherefore—*Seeing these things are so necessary to your salvation.*]

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance; [In this tabernacle—viz. *In this body.*]

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jefus Christ hath shewed me.

15 Moreover, I will endeavour, that you may be able after my decease, to have *these things* always in remembrance. [These things—*i. e. This doctrine.*]

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jefus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. [Excellent—Transcendent, inexpressible.]

18 And this voice which came from heaven we heard when we were with him in the *holy mount.* [Holy mount—viz. At the transfiguration of Christ.]

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; [Day-star—viz. Morning star, Christ the sun of righteousness. Rev. xxii. 16.]

20 Knowing this first, that no prophecy of the scripture is of any private interpretation. [Interpretation—*i. e. Original.*]

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. [Came not—*i. e. Was not uttered.*]

C H A P. II.

False teachers foretold and described.

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. [The people—viz. *The Israelites.*]

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. [Their pernicious ways—*False doctrines and immoralities.*]

3 And through covetousnes shall they with feigned words make merchandise of you : whose judgement now of a long time lingereth not, and their damnation slumbereth not. [Slumbereth not—viz. *Is nearer than they expect.*]

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement ;

5 And spared not the *old world*, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly ; [Old world—viz. *People before the flood.*]

6 And turning the cities of Sodom and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto those that after should live *ungodly* ; [Ungodly—viz. *Sinful wicked lives.*]

7 And delivered just Lot, vexed with the filthy conversation of the wicked :

8 (For that righteous man dwelling among them, in *seeing and hearing*, vexed his righteous soul from day to day with their unlawful deeds;) [Seeing and hearing—*Lot was obliged to see and hear many things which did wretchedly torment him.*]

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished : [Knoweth how—i. e. *Is ever ready.*]

10 But chiefly them that walk after the flesh, in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities :

11 Whereas angels which are *greater* in power and might, bring not railing accusation against them before the Lord. [Greater—*Namely, than the highest potentate.*]

12 But these as *natural* brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption ; [Natural—*Following the motions of corrupt nature.*]

13 And shall receive the reward of unrighteousnes, as they that count it pleasure to riot in the day-time. *Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you;* [Spots and blemishes—viz. *A reproach to society.*] —[Sporting themselves—viz. *Living luxuriously by deceipts.*]

14 Having eyes full of adultery, and that cannot cease from sin ; *beguiling unstable souls : an heart they have exercised with covetous practices, cursed children :* [Beguiling—*Drawing unsteady people to act like themselves.*]

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, *who loved the wages of unrighteousness ;* [Who loved the wages, &c.—See Numb. xxii.]

16 But was rebuked for his iniquity : the dumb ass speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with tempest ; to whom the mist of darkness is reserved for ever. [Wells without water—*i. e.* Fair without-side but barren within.]

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error : [Clean escaped—*i. e.* Who quite quitted all evil practices.]

19 While they promise them liberty, they themselves are the servants of corruption : for of whom a man is overcome, of the same is he brought in bondage. [Liberty—*viz.* As libertines do now a-days.]

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. [The way of—*viz.* The doctrine and religion of holiness.]

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again ; and, The sow that was washed, to her wallowing in the mire,

C H A P. III.

The certainty of Christ's coming to judgement.

THIS second epistle, beloved, I now write unto you ; in both which I stir up your pure minds by way of remembrance.

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, [Scoffers—*i. e.* Contemners of God, and deriders of his word.]

4 And saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. [The promise—The accomplishment of that promise.—Continue—*i. e.* Just in the same state and situation.]

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water : [Willingly are—That is, affect to be.]

6 Whereby the world that then was, being overflowed with water, perisheth : [Whereby—*viz.* By the waters under and about the earth.]

7 But the heavens and the earth which *are now*, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men. [Are now—*i. e. Whic* now exist.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord, as *a thousand years* and a thousand years, a one day. [A thousand years—*viz. Though he delays his coming think not he is unmindful of his promise.*

9 The Lord is not slack concerning his promise, as *some me* count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance [Some men—*viz. Scuffers.*

10 But the day of the Lord will come *as a thief* in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. [As a thief—*i. e. When least expected.*

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and *fasting* unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? [Fasting—*i. e. Earnest wishing for.*

13 Nevertheless we, according to his promise, look for *new heavens* and a new earth, wherein dwelleth righteousness [New heavens, &c.—Everlasting habitations.

14 Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless;

15 And account that the long suffering of our Lord *is salvation* even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; [Is salvation—*viz. That ye may work out your salvation.*

16 As also in all his epistles, speaking in them of these things in which are some things hard to be understood, which they that are unlearned and *unstable* wrest, as *they do* also the other scriptures, unto their own destruction. [Unstable—*i. e. Ill ground in the faith.*

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever Amen.

The First Epistle general of JOHN.

C H A P. I.

John describeth the person of Christ.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; [Have looked upon—*viz.* Contemplated.]

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that *eternal life* which was with the Father, and was manifested unto us;) Eternal life—*Christ*, by whom alone it is promised.

3 That which we have seen and heard, declare we unto you, that ye also may have *fellowship* with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. [Fellowship—*i. e.* To be united to the church, and Christ its head.]

4 And these things write we unto you, that your joy may be full.

6 This then is the *message* which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [Message—*i. e.* The declaration.]

5 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: [Darkness—*i. e.* Live in the practice of sin.—[Do not the truth—*i. e.* Act in opposition to it.]

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have *no sin*, we deceive ourselves, and the truth is not in us. [No sin—*i. e.* Pure and undefiled.]

9 If we *confess* our sins, he is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness. [Confess—*i. e.* Acknowledge and bewail.—[Just—*viz.* True to his promise. Mat. xix. 17.]

10 If we say that we have not sinned, we make him a *liar*, and his word is not in us. [A liar—See Mat. xix. 17.]

C H A P. II.

1. Christ our advocate. 26. To beware of sedition.

MY little children, these things write I unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous: [Righteous—Whose perfect righteousness will be imputed to us.]

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. [Whole world—i. e. Believers of all ages, nations and places.]

4 And hereby we do know that we know him, if we keep his commandments. [Hereby—i. e. By this mark we know.]

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. [A liar—False pretender to a knowledge of him.]

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. [Perfected—i. e. Loveth God truly in his heart.]

6 He that saith he abideth in him, ought himself also so to walk even as he walked. [Abideth in him—i. e. United to Christ in Spirit.]

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word which ye have heard from the beginning: [No new commandment—viz. Holiness of life.]

8 Again a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. [A new—i. e. In respect of Christ, who commanded his disciples to love one another.—[Darkness—viz. Of heathenism.]

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. [Occasion of stumbling—viz. Just cause of offence.]

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake. [Little children—viz. To warn you against sin.]

13 I write unto you, fathers, because ye have known him, that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are *strong*, and the word of God abideth in you, and ye have overcome the wicked one. [Strong—*In the full virour of life.*]

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. [Love not—*Settle not your hearts upon worldly things.*]

16 For all that is in the world, the *lust of the flesh*, and the *lust of the eyes*, and the *pride of life*, is not of the Father, but is of the world. [Lust of the flesh—*i. e. Carnal indulgences.*—[Lust of the eyes—*Covetous desires.*—[Pride of life—*Ambitious pursuits.*]

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the *last time*: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. [Last time—*viz. The last age of the Jewish church.*]

19 They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest, that they were not all of us. [They went out—*i. e. Separated themselves from the church.*]

20 But ye have *an unction* from the Holy One, and ye know all things. [An unction—*viz. A consecration by the Holy Ghost.*]

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ: He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: (*but he*) that acknowledgeth the Son hath the Father also. [Hath not the Father—*i. e. Denieth the Father also.*]

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. [Let that—*i. e. That word.*]

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you, concerning them that *seduce you.* [Seduce you—*i. e. Try to draw you from your faith.*]

27 But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him. [Of him—*viz. Of Christ.*]

28 And now, little children, abide him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. [Appear—*i. e.* To judge the quick and the dead.]

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

C H A P. III.

Of God's singular love to us.

BEHOLD, what manner of love the Father hath bestowed upon us, that we shoulde be called the sons of God: therefore the world knoweth us not, because it knew him not. [What manner—*viz.* What pure and infinite love.—[Him not—The eternal son of God.]

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. [Doth not yet appear—*viz.* The fruit of our adoption is yet hidden.]

3 And every man that hath this hope in him, purifieth himself, even as he is pure. [Purifieth himself—*viz.* From every pollution.]

4 Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin. [To take away—*i. e.* Cancel the empire of sin.]

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous.

8 He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. [Committeth—*Liveth in the practice.*]

9 Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. [Born of God—Regenerated by divine grace.—[His seed—*viz.* The power of the Holy Ghost.]

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another. [Beginning—*viz.* Of the preaching of the gospel.]

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works

were evil, and his brother's righteous. [Because—viz. Partly through hatred, and partly through fear.]

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. [In death—viz. Spiritual death.]

15 Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. [A murderer—Because hatred leads men to cut off the hated object.]

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17 But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [Shutteth up—Steeleth his heart against him.]

18 My little children, let us not love in word, neither in tongue; but in deed and truth. [In word—Boast of our love, but shew it by effects.]

19 And hereby we know that we are of the truth, and shall assure our hearts before him. [Hereby—i. e. By such behaviour.]

20 For if our heart condemn us, God is greater than our heart, and knoweth all things. [Heart—i. e. Our conscience.]

21 Beloved, if our heart condemn us not, then have we confidence towards God. [Confidence—viz. Address God with freedom.]

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. [Keepeth—i. e. Endeavour to live.—[Spirit—i. e. By the assistance of his spirit.]

C H A P. IV.

Against believing all teachers.

BELOVED, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. [Spirit—i. e. Every teacher, who says he is influenced by the spirit.—[Try—i. e. His doctrine by the rules of God's word.]

2 Hereby know ye the spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh, is of God :

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world. [Confesseth not—Doth not do homage.]

4 Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world. [Of God—viz. Regenerated and guided by the spirit.]

5 They are of the world : therefore speak they of the world, and the world heareth them. [Of the world—viz. Carnal, sensual men.]

6 We are of God : he that knoweth God heareth us ; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error. [Know we—i. e. The difference between.]

7 Beloved, let us love one another : for love is of God ; and every one that loveth, is born of God, and knoweth God. [Is of God—i. e. Have the virtue properly belonging to the regenerate.]

8 He that loveth not, knoweth not God ; for God is love.

9 In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. [Herein —i. e. Confists the love of God.]

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his loved is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. [Given us—viz. The communication of his spirit.]

14 And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. [Confess—Maintain by his life and actions.]

16 And we have known and believed the love that God hath to us. God is love ; and he that dwelleth in love, dwelleth in God, and God in him. [Is love—viz. The spring and essence of love.]

17 Herein is our love made perfect, that we may have boldness in the day of judgement : because as he is, so are we in this world. [Boldness—i. e. Unshaken trust and confidence in him.]

18 There is no fear in love ; but perfect love casteth out fear : because fear hath torment. He that feareth is not made perfect in love. [Is not made perfect—That is in love.]

19 We love him, because he first loved us. [Because—viz.
Love begetteth love.]

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? [A liar—viz. Because these two commands are inseparable.]

21 And this commandment have we from him, That he who loveth God, love his brother also.

C H A P. V.

John speaketh of the three witnesses.

W HOSOEVER believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. [Believeth—i. e. With a true and firm assent.]

2 By this we know that we love the children of God, when we love God, and keep his commandments. [The children of God—i. e. Our neighbours.]

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. [Grievous—viz. Because the Holy Ghost helps us to withstand all oppositions of the flesh.]

4 For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. [The world—viz. All worldly temptations.]

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. [Water and blood—i. e. By way of sanctification as well as justification.]

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit and the water and the blood: and these three agree in one. [The spirit—With its holy and miraculous operations.—[The water—viz. Of baptism.—[The blood—viz. His blood shed on the cross.—[In one—This to prove the truth of verse 6.]

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar: because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is *in his Son*. [In his Son—*viz.* Through faith *in his mediatorial capacity*.]

12 He that *hath the Son*, hath life; and he that hath not the Son of God, hath not life. [Hath the Son—*i. e.* This firm faith.]

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. [And this is—*viz.* Our trust if we believe.]

15 And if we know that he hear us, *whatsoever* we ask, we know that we have the petitions that we desired of him. [Whatsoever—*viz.* Is fitting for us.]

16 If any man see his brother sin a sin which is *not unto death*, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall *pray for it*. [Not unto death—*i. e.* Unpardonable.—[Pray for it—*i. e.* For forgiveness of it because unpardonable.]

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one *toucheth him not*. [Toucheth him not—But is repelled in his first attack.]

19 And we know that we are of God, and the whole world lieth in wickedness. [Lieth—*i. e.* Under the power and command of the wicked one.]

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true. And we are *in him* that is true, even in his Son Jesus Christ. This is the true God and eternal life. [In him—*viz.* All true believers are ingrafted into Christ.]

21 Little children keep yourselves from *idols*. Amen. [Idols—*i. e.* Idolatry.]

The Second Epistle of J O H N.

An elect lady, &c. exhorted.

THE elder unto the *elect lady*, and her children, whom I love in the truth; and not I only, but also all they that have known the truth. [The elder—*A common name to all pastors.*—[Elect Lady—*A person well known for her faith and singular virtue.*]

2 For the truth's sake which dwelleth in us, and shall be with us for ever,

3 Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love.

4 I rejoiced greatly, that I found of thy children *walking* in truth, as we have received a commandment from the Father. [Walking—*viz.* Constantly following the pure doctrine of faith.]

5 And now I befeech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That as ye have heard from the beginning, ye should *walk* in it. [That we walk—*i. e.* True Christian love consists in keeping God's commandments.]

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an *antichrist*. [Antichrist—One directly opposite to the Christian religion.]

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever *transgresseth*, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. [Transgresseth—*i. e.* Revolveth.—[Hath not God—Is not guided by him.]

10 If there come any unto you, and bring not *this doctrine*, receive him not into your house, neither bid him God speed: [This doctrine—*viz.* Of the gospel.]

11 For he that biddeth him God speed, is partaker of his evil deeds. [Is partaker—*viz.* Because he doth not reprove him.]

12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of the elect sister greet thee. Amen.

The Third Epistle of J O H N.

Gaius' piety commended.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul *prospereth*. [Prospereth—viz. *In faith, piety, and other gifts of the spirit.*]

3 For I *rejoiced greatly* when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. [Rejoiced greatly—viz. *With spiritual joy.*]

4 I have no greater joy than to hear that *my children* walk in truth. [My children—viz. *Begotten by my gospel.*]

5 Beloved, thou doest *faithfully* whatsoever thou doest to the brethren, and to strangers; [Faithfully—viz. *By your liberality and charity.*]

6 Which have borne witness of thy charity before the church: whom if thou *bring forward* on their journey after a godly sort, thou shalt do well: [Bring forward—i. e. *Affix with necessaries for their journey to me.*]

7 Because that for his *name's sake* they went forth, *taking nothing* of the Gentiles. [Name's sake—viz. *Freely to profess the gospel.*—[Taking nothing—*Forsaking all their possessions.*]

8 We therefore ought to receive such, that we might be fellow helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not *seen God.* [Seen God—i. e. *Hath not truly known him.*]

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also bear record*; and ye know that our record is true. [Bear record—i. e. *The same testimony.*]

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak *face to face.* Peace be to thee, Our friends salute thee. Greet the friends by name. [Face to face—*With the greatest freedom.*]

The general Epistle of J U D E.

A R G U M E N T.

Jude was of our Lord's kindred, brother to James, Bishop of Jerusalem, the son of Joseph, the reputed father of Christ. We do not find when he was called to the apostleship, as not meeting with his name till we find him numbered in the catalogue of the apostles; neither is there any thing particularly recorded of him afterwards, more than one question propounded by him to our Saviour, John xiv. 22. who having told them what great things he and his Father would do, and what particular manifestations he would make of himself to his disciples and followers after his resurrection: S. Jude, (whose thoughts, as well as the rest, were engrossed with the expectations of a temporal kingdom of the Messiah) not knowing how this could consist with the public solemnity of that glorious state they look'd for, asked him, How is it, that thou wilt manifest thyself unto us and not unto the world? Our Lord replied, that The world was not capable of these divine manifestations, as being a stranger and an enemy to what should fit for fellowship with heaven; that they were only good men, persons of a divine temper of mind, and religious observers of his law and will, whom God would honour with these familiar converses, and admit to such particular acts of grace and favour. He preached

the gospel through Judea, then through Samaria, to Idumea, and to the cities of Arabia, and after to Syria and Mesopotamia; and Nicephorus adds, that he came at last to Edessa, where he healed diseases, wrought miracles, expounded the doctrines of Christianity, and converted Agabus, the governor, and his people, to Christianity. We have no certain account at what time this epistle was written. He speaks of the apostles as persons who had been dead some time. He quotes the second epistle of S. Peter, and alludes to S. Paul's second epistle to Timothy. From whence it is concluded, that it was not written till after the death of the apostles S. Peter and S. Paul, and consequently after the 66th year of Jesus Christ. It is pretty credible that he did not write it till after the destruction of Jerusalem. S. Jude was called also Thaddeus, and Labbeus: These names were given him partly to distinguish him from the traitor Judas, and partly as a commendation of his wisdom and zeal. Labbeus denoting prudence and understanding, and Thaddeus signifying a person zealous in praising God. By the general consent of the Latin church he is said to have travelled into Persia, where, after great success in the labours of his ministry, he was for his free and open reproving the superstitious rites of the Magi, cruelly put to death.

Of constancy in the faith.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you, of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. [Common—viz. To me, to you, and to all believers.—[Earnestly contend—Strive with all your might.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. [Of old—viz. From the beginning of the world.—[Lasciviousness—Thinking it easy to gain pardon for their sins.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. [Which kept not—*i. e.* Did not persevere in their integrity.]

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after *strange flesh*, are set forth for an example, suffering the vengeance of eternal fire. [Strange flesh—*Detestible gratifications*.]

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed *about the body of Moses*, durst not bring against him a railing accusation, but said, The Lord rebuke thee. [Contending about the body of Moses—*Which Michael was to bury privately, and the devil would have revealed*.—[Railing accusation—*i. e.* He spoke with gentleness and moderation.]

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. [Corrupt—*i. e.* Defile.]

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit twice dead, plucked up by the roots; [Feasts of charity—*See 1 Cor. ii. 21.*—[Plucked up by the roots—*viz.* Cut off from spiritual union with Christ.]

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. [Raging waves—*viz.* Unsettled, turbulent.—[Wandering stars—*Meteors*.]

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, [Prophesied—*viz.* Against such men, foretelling the deluge.]

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deed which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. [Hard speeches—*Wicked expressions*.]

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words,

having men's persons *in admiration* because of advantage. [In admiration—viz. *Giving men false commendations*.]

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ.

18 *How* that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who *separate themselves*, sensual, having not the Spirit. [Separate themselves—viz. *From the church*.]

20 But ye, beloved, *building up* yourselves on your most holy faith, praying in the Holy Ghost, [Building up—*Edifying yourselves*.]

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of *some* have compassion, making a difference: [Some—viz. *Who are weak in faith, or may have been seduced*.]

23 And others save *with fear*, pulling them out of the fire; hating even the garment spotted by the flesh. [With fear—viz. *By rebuke and sharp censure*.—[Hating—i. e. *Shewing the greatest detestation to their ways*.]

24 Now unto him that is able to *keep you from falling*, and to present *you* faultless before the presence of his glory with exceeding joy, [To keep you from falling—viz. *To give you perseverance in righteousness and true holiness*.]

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

The REVELATION of JOHN the DIVINE.

C H A P. I.

1 Of the coming of Christ. 12 The seven golden candlesticks.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John :

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. [Bare record—viz. *By his preaching.*]

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand. [The time—viz. *Of the accomplishment of these things.*]

4 JOHN to the seven churches which are in Asia : Grace be unto you, and peace from him which is, and which was, and which is to come ; and from the seven spirits which are before his throne ;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

6 And hath made us *kings* and priests unto God and his Father : to him *be* glory and dominion for ever and ever. Amen. [Kings, &c.—viz. *By being united and engrafted into Christ.*]

7 Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen. [Pierced him—*i. e. The Jews who crucified him.*]

8 I am *Alpha and Omega*, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. [Alpha and Omega—viz. *The first and last letters of the Greek alphabet.*]

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was *in the Spirit* on the Lord's day; and heard behind me a great voice, as of a trumpet, [In the Spirit—viz. *In an ecstasy under the miraculous influence of the Holy Ghost.*]

11 Saying, I am Alpha and Omega, the first and the last: and, *What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

12 And I turned to see *the voice* that spake with me. And being turned, I saw seven golden candlesticks; [The voice—i. e. *Him who spoke.*]

13 And in the midst of the seven candlesticks *one* like unto the Son of man, cloathed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire:

15 And his feet like unto fine brafs, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. [Sword—*An emblem of the penetrating power of the word of God.*]

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. [Keys—i. e. *Absolute power over these things.*]

19 Write the things which thou haft seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the *angels* of the seven churches: and the seven candlesticks which thou sawest, are the seven churches. [Angels—i. e. *The bishops or chief ministers.*]

C H A P . II.

What is to be written to the church of Ephesus, &c.

U N T O the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; [That holdeth—*i. e.* Who is sovereign Lord over them.—[Who walketh—*i. e.* Who is for ever inspecting over them.]

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not; and hast found them liars:

3 And *hast borne*, and hast patience, and for my name's sake hast laboured, and hast not fainted. [Hast borne—*viz.* Those trials I have laid upon you.]

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love. [Thy first love—*viz.* Thy zeal to me and my cause.]

5 Remember therefore from whence thou art fallen, and repent, and do the *first works*; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. [First works—*i. e.* Return to thy zeal.—[Candlestick—The office of a teacher being likened to a lamp.]

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. [Nicolaitanes—Heretics, who permitted the community of women.]

7 He that hath *an ear*, let him hear what the Spirit saith unto the churches; To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God. [An ear—*i. e.* Knowledge and understanding.—[Overcometh—*i. e.* Conquers all obstacles to his duty.]

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. [Rich—*i. e.* In faith.—[Are not—*i. e.* Not God's people in spirit and faith.]

10 Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation *ten days*: be thou faithful unto death, and I will give thee a crown of life. [Ten days—Some refer to the persecution under Domitian which lasted about ten years.]

11 He that hath *an ear*, let him hear what the Spirit saith unto the churches; He that *overcometh* shall not be hurt of the *second death*. [Second death—*i. e.* A total separation from the presence of God.]

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges.

13 I know thy works, and where thou dwellest, even where *Satan's seat is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. [Satan's seat—*i. e.* Either by false religion, wickedness of life, or by persecution of the gospel.]

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which things I hate.

16 Repent; or else I will come unto thee quickly, and *will fight against them* with the sword of my mouth. [With fight against them—*viz.* I will destroy them by the judgement of my mouth.]

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the *hidden manna*, and will give him *a white stone*, and in the stone *a new name* written, which no man knoweth, saving he that receiveth it. [Hidden manna—*i. e.* The everlasting benefits of my heavenly kingdom.—[A white stone—*viz.* A pure and upright heart.—[A new name—*viz.* Sons of God.]

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience and thy works; and the last to be more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that *woman Jezebel*, which calleth herself a prophetess, to teach and to seduce my servants to commit *fornication*, and to eat things sacrificed unto idols. [Woman Jezebel—*By which is signified acts of lewdness.*—[Fornication—*viz.* Both bodily and spiritual.]

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill *her children* with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. [Her children—*viz.* Those which follow her.]

24 But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you *none other burden*, [None other burden—*i. e.* *I will not severely chastise you.*

25 But that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give *power over the nations* : [Power over—*i. e.* *Shall partake of the fruit of my victory over all mine enemies.*

27 (And he shall rule them with a rod of iron : as the vessels of a potter shall they be broken to shivers :) even as I received of my Father.

28 And I will give him the *morning star*. [Morning star—*viz.* *Everlasting honour and glory.*

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

C H A P. III.

To the church of Sardis, &c.

AND unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast *a name* that thou livest, and art dead. [A name—*i. e.* *Art reputed to have faith and pious zeal.*

2 Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works *perfect* before God. [Perfect—*i. e.* *Correspondent with thy professions.*

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee *as a thief*, and thou shalt not know what hour I will come upon thee. [As a thief—*i. e.* *Unexpectedly.*

4 Thou hast *a few names* even in Sardis, which have not defiled their garments ; and they shall walk with me in white : for they are worthy. [A few names—*i. e.* *There are a few persons.*

5 He that overcometh the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will *confess* his name before my Father, and before his angels. [Confess—*i. e.* *Own him as one of mine.*

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write : These things saith he that is holy ; he that is true ; he that hath the key of David ; he that openeth, and no man shutteth ; and shutteth and no man openeth ;

8 I know thy works : behold, I have set before thee an open door, and no man can shut it : for thou hast *a little strength*, and

haſt kept my word, and haſt not denied my name. [Little strength—*Thou haſt not altogether forsaken me.*]

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie;) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou haſt kept the word of my patience, I also will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth. [The word of my patience—viz. *The gospel for which I patiently ſuffered.*] [Keep thee—viz. *By strengthening thee.*]

11 Behold, I come quickly: hold that fast which thou haſt, that no man take thy crown. [I come—viz. *In judgement.*]

12 Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. [Make a pillar—viz. *Establish him.*]

13 He that hath an ear, let him ear what the Spirit faith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things faith the Amen, the faithful and true witneſs, the beginning of the creation of God. [The Amen—viz. *Christ.*] [The beginning—See St. John, ch. i. ver. 1.]

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. [Cold nor hot—i. e. Some piety, but without fervency.]

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. [Spue thee out—i. e. Cast thee out of my ſpiritual communion with loathing.]

17 Because thou ſayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest ſee. [To buy—i. e. To procure by humility, faith, repentance, &c.—[Gold—The gift of a pure and lively faith.—[White raiment—i. e. The gift of justification.]

19 As many as I love I rebuke and chaſten: be zealous therefore and repent.

20 Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come into him, and will ſup with him, and he with me. [And knock—i. e. Exhort, admoniſh, and ſollicit.]

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

C H A P. IV.

The vision of a throne, four beast, &c.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne. [One—viz. God the Father.

3 And he that sat, was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. [Jasper, &c.—See Ezek. i. 26. 27. 28.

4 And round about the throne were four-and-twenty seats: and upon the seats I saw four-and-twenty elders sitting clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto chrystral: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. [Four—See Ezek. i. 10.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. [Within—viz. Under their wings.

9 And when those beasts gave glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, [Cast their crowns—In token that their glory is God's mere grace.

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

C H A P. V.

The book sealed with seven seals.

AND I saw in the right hand of him that sat on the throne, a book written within, and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. [The Lion—*viz.* Jesus Christ. See Gen. xl ix. 10.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. [In the midst—*i. e.* Between the throne, and the beasts, and the elders.—[A Lamb—An emblem of Christ.

7 And he came and took the book out of the right hand of him that sat upon the throne. [Took the book—Here is shewn the dominion of Christ. See Mat. xxviii. 18.

8 And when he had taken the book, the four beasts, and four-and-twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. [Prayers—*i. e.* Praises and thanksgivings.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. [Riches—*viz.* Glory.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing and honour, and glory, and

power, *be unto him that sitteth upon the throne;* and unto the Lamb for ever and ever.

14 And the four beasts said *Amen.* And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever. [Amen—*In token of confirmation.*]

C H A P. VI.

The seven seals are opened in order.

AND I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. [He that sat on him—*Christ* arrived on the pure word of the gospel.—[A crown—*i. e.* Dominion and power.—[To conquer—*viz.* Sin, Death, Satan, Hell.

3 And when he had opened the second seal, I heard the second beast say, Come, and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. [Horse red—*Signifying the Roman empire.*]

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. [A black horse—*Signifying famine.*—[A pair of balances—*As it were to distribute bread by weight.*]

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny; and see thou hurt not the oil and the wine. [Oil and wine—*Shews that God in judgement remembers mercy, and that in the time of scarcity, indulgences would not be forgotten.*]

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come, and see.

8 And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them, over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. [Pale horse—*Some interpret this Antichrist; others the pestilence which reigned in the times of Maximin and Valerian, for fifteen years.*]

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [They held—*Having never forsaken or renounced it.*]

10 And they cried with a loud voice, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* [How long—*i. e. Before the last and final judgement.*]

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the *sixth seal*, and lo, there was a great earthquake; and the sun became black as sack-cloth of hair, and the moon became as blood. [Sixth seal—*This contains a description of the last judgement.*]

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.

14 And the heaven departed as a scowl when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

C H A P. VII.

The number of the sealed.

AND after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea. [Another angel—*viz. Jesus Christ.*]

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed, an hundred and forty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. [Tribe of Joseph—viz. *Of Ephraim the son of Joseph, who got the right of first born over Manasseh.* Gen. xlviii. 18. 19.]

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. [To our God—*i. e. It is his proper work.*]

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne *on their faces,* and worshipped God, [On their faces—viz. In token of reverence.]

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said unto me, These are they which came *out of great tribulation*, and have washed their robes, and made them white in the blood of the Lamb. [Out of great tribulation—*i. e. Have undergone great afflictions.*]

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. [Temple—viz. In heaven.]

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: And God shall wipe away all tears from their eyes.

C H A P. VIII.

Seven angels with seven trumpets.

AND when he had opened the seventh seal, there was *silence* in heaven about the space of half an hour. [Silence—*i. e.* To engage attention to the opening the seventh seal.]

2 And I saw the seven angels which stood before God: and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne. [Another angel—*viz.* A typical representation of the great high priest of the church.]

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel's hand. [Ascended—*viz.* To shew that the prayers of the faithful are well pleasing unto God.]

5 And the angel took the censer, and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightenings, and an earthquake,

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burned up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: [A great star—Representing the defection of mankind.]

11 And the name of the star is called wormwood: and the third part of the waters became Wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. [Of the sun—This represents the obscurity which shall reign over the state, to which the vision is referred.]

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!

C H A P . IX.

A star falleth from heaven.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and *the sun* and the air were darkened by reason of the smoke of the pit. [The sun—viz. *The knowledge of Christ was darkened.*]

3 And there came out of the smoke locusts upon the earth ; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them they should not hurt the grass of the earth, neither any green thing, neither any tree ; but *only those men* which have not the seal of God in their foreheads. [Only those men—viz. *Unbelievers.*]

5 And to them it was given that they should not kill them, but that they should be tormented five months : and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men *seek death*, and shall not find it ; and shall desire to die, and death shall flee from them. [Seek death—*Desire to be released from their troubles by death.*]

7 And the shapes of the locusts *were like unto horses prepared unto battle* ; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth of lions.*

9 And they had breast plates as it were breast plates of iron ; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails : and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue he hath his name *Apollyon*. [Abaddon, Apollyon—*Both signify the destroyer.*]

12 One woe is past ; and behold there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And *the four angels* were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. [The four angels—*Mentioned ch. vii. 1.*]

16 And the number of the army of the horsemen were two hundred thousand thousand : and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone. [Them that sat—viz. *The chief powers of antichrist.*]

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt. [In their mouth—*Namely, in false doctrine and hypocrisy.*]

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk :

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

C H A P. X.

1 *An angel with a book.* 9 *John eateth the book.*

AND I saw another mighty angel come down from heaven, clothed with a cloud : and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire : [Mighty angel—viz. *The son of God himself.*]

2 And he had in his hand a little book open : and he set his right foot upon the sea, and his left foot on the earth, [Upon the sea, and the earth—*A representation of Christ's majesty.*]

3 And cried with a loud voice, as when a lion roareth : and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write : and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not. [Write them not—*To shew that mysteries are not to be revealed.*]

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea and the things which are therein, that there should be time no longer : [Time no longer—viz. *All temporal things should cease.*]

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. [Belly bitter—Painful to reflect on.]

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

C H A P. XI.

The two witnesses appointed to prophesy.

AND there was given to me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar and them that worship therein. [A rod—Such as men measure withal.]

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. [The court—*This means antichrist.*—[Holy city—i. e. True believers.]

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sack-cloth. [Two witnesses—*By which understand a small number.*]

4 These are the two olive-trees, and the two candlesticks standing beforde the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. [Fire—viz. God's awful vengeance.]

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over the waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them. [The beast—i. e. Antichrist.]

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth.

11 And after *three days and an half*, the spirit of life from God entered into them ; and they stood upon their feet, and great fear fell upon them which saw them. [Three days and an half—*i. e. Three years and an half. i. e. Forty-two months.*]

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they *ascended up* to heaven in a cloud ; and their enemies beheld them. [*Ascended up—To shew that the cause of Christiany should be exalted.*]

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted and gave glory to the God of heaven.

14 The second woe is past ; and behold, the third woe cometh quickly.

15 And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the *kingdoms* of our Lord, and of his Christ ; and he shall reign for ever and ever.

16 And the four-and-twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldest destroy them which destroy the earth. [Give reward—*viz. The crown of righteousness.*]

19 And the temple of God was opened in heaven, and there was seen in his temple the *ark of his testament* : and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. [Ark of his testament—*viz. Jesus Christ.*]

C H A P . XII.

The great red dragon overcome, &c.

AND there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. [The sun—*An emblem of the church of Christ.*—Under her feet—*Meaning the conquest the church should gain over all opponents.*—[Twelve stars—*viz. The twelve apostles.*]

2 And she, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven ; and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads. [A red dragon—*viz. Satan.*]

4 And his tail drew the third part of the stars of heaven ; and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. [His tail drew—*Showeth the many over whom he got dominion.*]

5 And she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. [The woman fled—*By this is represented the obscure condition in which Christianity should long remain.*]

7 And there was war in heaven ; Michael and his angels fought against the dragon, and the dragon fought and his angels. [Michael—*viz. Jesus Christ.*]

8 And prevailed not : neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice, saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. [Lives unto death—*i. e. Persevering until death in the faith and confession of Christ.*]

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea ; for the devil is come down unto you, having great wrath ; because he knoweth

that he hath but *a short time.* [A short time—viz. To execute his rage against the servants of Christ.]

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place : where she is nourished for a time, and times, and half a time, from the face of the serpent. [For a time, and times, and half a time—i. e. Three years and an half.]

15 And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. [Water as a flood—By which is figured persecutions.]

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. [Remnant of her seed—i. e. The worshippers of Christ.]

C H A P. XIII.

I The beast with seven heads. II The beast with two horns.

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns ; and upon his horns ten crowns ; and upon his heads the name of blasphemy. [Seven heads—Representing Rome, which stands upon seven hills.]

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads, as as it were wounded to death ; and his deadly wound was healed : and all the world wondered after the beast. [It were wounded—By the abolishing Paganism, and stopping persecution under the Roman emperors.]

4 And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who is like unto the beast ? who is able to make war with him ?

5 And there was given unto him a mouth speaking great things, and blasphemies ; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. [His tabernacle—viz. His church.]

7 And it was given unto him to make war with the saints, and to overcome them ; and power was given him over all kindreds, and tongues, and nations.

8 And *all that dwell upon the earth* shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. [All that dwell upon the earth—*i.e. The generality of the Roman empire.*]

9 If any man have an ear let him hear.

10 He that leadeth into captivity, shall go into captivity. He that killeth with the sword, must be killed with the sword. Here is the patience, and the faith of the saints.

11 And I beheld another beast coming out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth *great wonders*, so that he maketh fire come down from heaven on the earth in the sight of men. [Great wonders—*Almost reaching miracles.*]

14 And deceiveth them that dwell on the earth, by *the means of those miracles* which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to *receive a mark* in their right hand, or in their foreheads : [Receive a mark—*viz. To become his subjects and property.*]

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is Six hundred threescore and six.

C H A P. XIV.

The vision of the Lamb and his company.

AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. [In their foreheads—*In token of their entire dedication to him.*]

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps :

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were *not defiled* with women ; for they are virgins. These are they which follow the lamb whithersoever he goeth. These were redeemed from among men, *being the first-fruits unto God and to the Lamb.* [Not defiled—*i. e. Free from idolatries and other gross abominations.*]

5 And in their mouth was found no guile ; for they are *without fault* before the throne of God. [Without fault—*Because their sins are forgiven.*]

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgement is come : and *worship* him that made heaven and earth, and the sea, and the fountains of waters. [Worship him—*viz. With all humility and reverence.*]

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out *without mixture* into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : [Without mixture—*i. e. Without any mixture of grace and mercy.*]

11 And the smoke of their torment ascended up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blest are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and *their works do follow them.* [Their works—*i. e. They cannot fail of their reward.*]

14 And I looked and behold a white cloud, and upon the cloud *one* sat, like unto the Son of man, having on his head a golden crown, and in his hand *a sharp sickle.* [Sharp sickle—*Denoting the punishment of the wicked.*]

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and

reap : for the time is come for thee to reap ; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine pres was trodden without the city, *and blood came out of the wine-pres*, even unto the horse-bridles, by the space of a thousand and six hundred furlongs. [And blood came out—*This alludes to the destruction of those who were enemies to God.*

C H A P. XV.

The seven last plagues.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues ; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire ; and them that had *gotten the victory* over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glafs, having the harps of God. [Gotten the victory —*i. e. Adhered strictly to their faith.*

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints !

4 Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy : for all nations shall come and worship before thee ; for thy judgements are made manifest.

5 And after that I looked, and behold, *the temple of the tabernacle of the testimony* in heaven was opened : [The temple of the tabernacle—*Signifies the revelation of the hidden secrets of the Lord.*

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girdled with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power ; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. [To enter—viz. To deprecate God's anger.]

C H A P. XVI.

Of the seven vials full of wrath.

A ND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. [And grievous sore—Compare Exod. ix. 8. 10.]

3 And the second angel poured out his vial upon the sea ; and it became as the blood of a dead man : and every living soul died in the sea. [Blood of a dead man—viz. Rottenness and putrefaction. See Exod. vii. 20.]

4 And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgements.

8 And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness : and they gnawed their tongues for pain, [Full of darkness—Here is prefigured the declension of the Roman grandeur.]

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared. [Dried up—Cyrus, when he took Babylon, turned the course of Euphrates, and came into the city through its old channel.]

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.

15 Behold, I come *as a thief*. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. [As a thief—*Suddenly and unexpectedly*.—[His garments—*i.e. His conscience undefiled*.

16 And he gathered them together into a place called in the Hebrew tongue, Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone about the weight of a talent*: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. [Of a talent—*i.e. 125 lb. weight at 12 oz. to the pound*.

C H A P. XVII.

The mystery of the woman or scarlet whore,

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great whore, that sitteth upon many waters; [The great whore—*This spiritual Babylon*.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a *scarlet-coloured beast*, full of names of blasphemy, having seven heads, and ten horns. [Scarlet-coloured beast—*Signifies the pomp of Antichrist*.

4 And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. [The beast was, and is not—*This seems to intimate that the persecuting power of Pagan Rome, should for a while revive in Papal Rome, and, 'ere long, be destroyed.*

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. [Five—*i. e.* Forms of government. viz. Kings, consuls, dictators, decemvirs, tribunes, emperors, and popes.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdoms as yet; but receive power as kings one hour with the beast. [One hour—*i. e.* A certain limited time not clearly expressed.

13 These have one mind, and shall give their power and strength unto the beast. [These have—*i. e.* All these kingdoms join in their idolatrous inclinations, and submit to the aforesaid dominion.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. [Make war—*viz.* By persecutions and oppression.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire: [These shall hate—*i. e.* The ten kings, verſe 12, shall join to destroy the idolatrous harlot.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is *that great city*, which reigneth over the kings of the earth. [That great city—*viz.* *The state and empire that hath its seat there.*]

C H A P. XVIII.

The kings lament over Babylon, &c.

AND after these things, I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For *all nations* have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. [All nations—*i. e.* *Most part of the world have been deceived by this spiritual whore.*]

4 And I heard another voice from heaven, saying, *Come out of her*, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. [Come out of her—*i. e.* *Affiliate not with her.*]

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. [Reward her—*Pf. cxxxvii. 8.*]

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for the faith in her heart, I sit *a queen*, and am no widow, and shall see no sorrow. [A queen—*Entroned above the reach of adversity. Isa. xlvi. 7. 8.*]

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgement come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandize any more:

12 The merchandize of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all *thyine wood*, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, [Thyine wood—viz. *All kind of cedar*.]

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and *souls of men*. [Souls of men—i. e. Persons of men.]

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt *find them no more at all*. [Find them no more—*Antichrist's fall will be such as he shall never recover*.]

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls !

17 For in one hour so great riches are come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.

18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city !

19 And they *cast dust* on their heads, and cried, weeping and wailing, saying, Alas, alas, the great city, wherein were made rich all that had ships in the sea, by reason of her costliness ! for in one hour is she made desolate. [Cast dust—i. e. *Show signs of great sorrow*.]

20 Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsmen, of whatsoever craft *be be*, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ;

23 And the light of a candle, shall shine no more at all in thee ; and the voice of the bridegroom and the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived. [A candle —*A great number of which were lighted at night-feasts and merry meetings*.]

24 And in her was found the blood of prophets, and of saints, and of all that was slain upon the earth. [Found the blood—*i.e.* Found guilty of murdering them.]

C H A P. XIX.

The marriage of the Lamb.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory, and honour, and power unto the Lord our God: [Alleluia—Praised be Jehovah.]

2 For true and righteous are his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever. [Her smoke—By reason of the severity of her punishments.]

4 And the four-and-twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. [Four beasts—Spoken of ch. iv. v. 4.]

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [His wife—viz. The church.]

8 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. [Fine linen—To denote her purity.]

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the spirit of prophecy. [At his feet—viz. The angel's feet.]

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. [He that sat—viz. Christ.]

12 His eyes were as a flame of fire, and on his head were many crowns: and he had a name written that no man knew but he himself:

13 And he was clothed with a vesture dipped in blood: and his name is called, *The Word of God.* [The Word of God—*See John i. 1.*]

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth *a sharp sword,* that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-pres of the fiercenes and wrath of Almighty God. [A sharp sword—*Denoting power.*]

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of Kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. [That ye may eat—i. e. Glory in the judgement which God shews upon his enemies.]

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. [These both—*Namely the prophets of Antichrist, and those who depend upon him.*]

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

C H A P. XX.

The first and last resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the Devil and Satan, and bound him *a thousand years.* [A thousand years—*By this number we are to understand the time that it shall please the Lord to suffer his church to be at rest.*]

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgement was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, nor his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years. [And they —viz. *The glorified saints.*—[Beheaded—Or suffered any kind of martyrdom.

5 But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years. [Second death—viz. *The death of the soul.*]

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations, which are in the four quarters of the earth, *Gog and Magog*, to gather them together to battle : the number of whom is as the sand of the sea. [Gog and Magog—*The first signifies a secret, the second an open enemy of the church.*]

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them. [The camp—i. e. *The church militant on earth.*]

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever. [Day and night—i. e. *For ever.*]

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them.

12 And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and judged out of those things which were written in the books, according to their works. [Judged—*This is to be understood of the ungodly.*]

13 And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death. [Death and hell—*The souls and bodies of the unregenerate.*]

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

C H A P . X X I .

Description of the New Jerusalem.

AND I saw a *new heaven*, and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. [New heaven—*The eternal happiness of the elect.*]

2 And I John ~~saw~~ the *holy city*, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. [Holy city—*The church triumphant.*]

3 And I heard a great voice out of heaven, saying, Behold, *the tabernacle* of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. [The tabernacle—*The constant presence of God.*]

4 And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away.

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. [Are true—*Hereof there must be no doubt.*]

6 And he said unto me, *It is done.* I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely. [It is done—*All things are fulfilled.*]

7 He that overcometh shall inherit all things ; and I will be his God, and he shall be my Son.

8 But the *fearful*, and unbelieving, and the abominable, and the murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death. [Fearful—*Namely, in their spiritual warfare.*]

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away *in the spirit* to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, [In the spirit—*In extasy and vision.*]

11 Having the glory of God : and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal ;

12 And had a wall great and high, *and had twelve gates*, and at the gates twelve angels, and names written thereon, which are *the names of the twelve tribes of the children of Israel.* [Twelve tribes—*Signifying the number of all believers.*]

13 On the east, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four square, and the length is as large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper : and the city was pure gold, like unto clear glas.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald.

20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolyte; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. [Sardonyx—*A stone of three colours, viz. black at bottam, white in the middle, and red at top.*]

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glas.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it. [No temple—*God manifesting himself face to face.*]

23 And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. [The Lamb is the light—*Christ will be the only means of all the communication that the elect shall have in glory.*]

24 And the nations of them which are saved, shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there. [No night—*i. e. No change or alteration.*] Ps. cxxxix. II.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

C H A P. XXII.

The water and tree of life.

AND he shewed me a *pure river* of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. [Pure river—*viz.* *The word of God.*]

2 In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, [Curse—*No evil person or execrable action.*]

4 And they shall see his face; and his name shall be in their foreheads. [His name—*His image shall be perfectly imprinted in them.*]

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things. [To worship—*viz.* Through a transport of joy.]

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. [Seal not—*i. e.* Publish these sayings.]

11 He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. [He that is unjust—*i. e.* In these days, those who remain hardened shall be doomed to punishment.—[Let him be righteous—*i. e.* Increase more and more.]

12 And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates of the city. [May have right—*i. e.* Be justly made partakers.]

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. [Dogs—viz. Unclean profane persons.]

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely. [The spirit—i. e. The Holy Ghost.]

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. [I testify—i. e. Bear witness.]

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things, faith, Surely I come quickly. Amen. Even so, come, Lord Jesus. [He which—viz. Christ the revealer and confirmer of these mysteries.]

21 The grace of our Lord Jesus Christ be with you all. Amen.

F I N I S.

A Table of Offices and Ranks of Men mentioned in the New Testament.

ELDERS, SENATORS—or the Sanhedrin.

OFFICERS, PROVOSTS—Sheriffs or Executioners.

ISRAELITES, HEBREWS—Descendants of Jacob.

APROSELYTE of the COVENANT—One who received Circumcision, and submitted to the whole Law of Moses.

APROSELYTE of the GATE—A stranger who worshipped God, but submitted not to be circumcised.

ATETRARCH—One who presided with regal Authority in four Provinces.

PUBLICANS—Tax-gatherers.

CENTURIONS—Captains of an hundred Men.

HIGH PRIEST—One who alone could enter the Holy of Holies.

PRIESTS—Levites of the Descendants of Aaron, divided into twenty-four Ranks, each Rank serving weekly in the Temple.

LEVITES—Of the Tribe of Levi, but not of Aaron's Family.

SCRIBES—Writers and Expounders of the Law.

RABBI'S—Doctors or Teachers of Israel.

HERODIANS—Flatterers of Herod, shaping their Religion to the Times. *Mat. xxii. 19. Mark iii. 6. viii. 15. xii. 13.*

GALILEANS—Who pretended it unlawful to obey an Heathen Magistrate.

EPICUREANS—Who placed all Happiness in Pleasure. *Act. xvii. 18.*

STOICS—Who placed the supreme happiness of Man in living agreeable to Nature, mentioned *Act. xviii. 18.*

NICOLAITANS—Disciples of Nicolas, one of the first seven Deacons who taught Plurality of Women, mentioned *Rev. ii. 6. 15.*

NAZARENES—Jews professing Christianity.

PHARISEES—Who under an Opinion of their own Righteousness, despised all other Men.

SADDUCEES—Who denied the Resurrection of the Dead, Angels, and Spirits.

SAMARITANS—Partly Heathens, partly Jews, descended from the Assyrians, sent to Samaria.

APOSTLES—Missionaries or Ambassadors.

BIOPS—Successors of the Apostles.

DEACONS—Officers chosen by the Apostles to take care of the Poor.

